

THE CRITICAL REVIEW.

For the Month of *April*, 1775.

ARTICLE I.

The History of Great Britain, from the Restoration, to the Accession of the House of Hannover. By James Macpherson, Esq. Two Vols. 4to. 2l. 2s. Cadell.

II. *Original Papers; containing the Secret History of Great Britain, from the Restoration to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself. Two Vols. 4to. 2l. 2s. Cadell.*

(Continued.)

THESE works are so intimately connected with each other, that it is obvious they ought to be examined in conjunction: If reviewed otherwise, and a repetition of facts be avoided, either the narrative of the historian will be sacrificed to the Original Papers, or the latter preposterously rendered dependent on the authority of the former. Besides, by such a method, we should be precluded from closely collating the History with the evidence on which it is founded; a consequence directly repugnant to the object of our enquiry. For these reasons, wherever Mr. Macpherson has placed any important transaction in a new light, we shall produce the passage in the Original Papers from which his information is derived; not omitting, at the same time, to give such quotations from those papers, as, though not essential to general history, may gratify the curiosity of a reader who is inquisitive with respect to materials of this kind.

In the beginning of the History, Mr. Macpherson delivers the following just representation of the character of Charles II. when he ascended the throne.

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' The disposition and character of Charles, as far as they were then known, were well suited to the times. Attached to no system of religion, he seemed favourable to all. In appearance destitute of political ambition, his sudden elevation was more an object of admiration, than of jealousy. Accommodating in his professions and easy in his manner, he pleased even those whom he could not gratify. Men, from principle, enemies to monarchy, were prejudiced in favour of the person of the prince. Those in whom fear might excite aversion, lost their hatred, in his apparent forgetfulness of past injuries. Though a lover of dissipation and pleasure, he could bear confinement, and had a talent for business. Though naturally unsteady, he could assume the appearance of firmness; and his quickness of apprehension was mistaken, by the superficial, for uncommon abilities of mind. Adhering strictly to no principle himself, he was not much offended at the want of it in others. He gained the profligate by indulgence; by his good-nature and attention, he flattered the pride of the virtuous. Insinuating, dissembling, but frequently judicious, he came upon mankind, through the channel of their ruling passions; and till his professions of regard to men of opposite principles became too common to be thought sincere, he gained the affection, if not the esteem, of his subjects.'

The memoirs of king James have enabled the author of the present History to correct an error of former writers, relative to the marriage of that prince with Mrs. Ann Hyde; whereby it appears that king Charles was not unacquainted with his brother's resolution, some time before the match was concluded. The anecdote is thus related in the Original Papers.

' When his sister, the princess royal, came to Paris to see the queen-mother, the duke of York fell in love with Mrs. Anne Hyde, one of her maids of honour. Besides her person, she had all the qualities proper to inflame a heart less apt to take fire than his; which she managed so well, as to bring his passion to such an height, as, between the time he first saw her and the winter before the king's restoration, he resolved to marry none but her; and promised her to do it: and though, at first, when the duke asked the king, his brother, for his leave, he refused, and dissuaded him from it; yet, at last, he opposed it no more; and the duke married her privately, owned it some time after, and was ever after a true friend to the chancellor, for several years.

' The chancellor was faulty, in not getting all the destructive laws, in the long rebel parliament of Charles I. repealed; which, most were of opinion, might have been done, and such a revenue settled on the crown, as would have supported the monarchy, and not exposed it to the dangers it has since run. Whether out of oversight or fear, the monarchy would not need

need a parliament uncertain; or from fear of the king's bringing in the Roman Catholic religion. The duke apprehends the last. In all other things he supported the crown's authority to the height.'

King James's memoirs refute the suspicion which was entertained, of the duchess of Orleans being poisoned.

'It was suspected, says he, that counter-poisons were given her. But when she was opened, in presence of the English ambassador, the earl of Ailesbury, an English physician and surgeon, there appeared no grounds of suspicion of any foul play. Yet Bucks talked openly, that she was poisoned; and was so violent as to propose to foreign ministers to make war on France.'

The author delineates the characters which occur in the History, in expressive colours, and generally such as are conformable to the representation of preceding writers. The ministers who composed the council denominated the Cabal, are particularly distinguished by their harsh and discordant features; nor can we object to the portrait drawn of the prince of Orange, when he makes his first appearance in the annals of Britain.

'The prince of Orange began now, for the first time, to display a character as singular in itself as the fortune of his life: was extraordinary. To a gravity and silence which distinguished his early youth with the prudence thought peculiar to years, he joined a firmness in all his measures that bordered on obstinacy. Without a constitution for pleasure, his chief object was an ambition for power and a great name. Destitute of those brilliant parts which dazzle the world, he acquired weight with mankind by the solidity of his understanding. His personal courage was tempered with circumspection and coolness; his slowness in action corrected by his perseverance. In his carriage and manner he was rather respectable than dignified, more decent than amiable in his private life. Phlegmatic in his disposition, he was subject to no passion in the extreme; and the same cause that exempted him from vice, obscured the lustre of his virtues. Born with abilities for the cabinet, but with no great talents for the field, his policy, perpetually at war with his fortune, at length prevailed; and though he scarce ever won a battle, he frequently reaped all the advantages of victory from defeat. Though he cannot be accused of wanton tyranny, he was fond of power; he sacrificed his virtue to his ambition; and, without any glaring injustice, frequently descended to meannesses to accomplish his favourite design. He was happy throughout his life in his opponent. The mad bigotry of James II. might have furnished a field of triumph for abilities more circumscribed than those of the prince, as the former had at once to contend with the favourite passions of his own people, and the art of

his rival. Upon the whole, though great things resulted from the conduct of the prince of Orange, he was not possessed of those brilliant qualities which are generally deemed necessary to constitute a great man.'

The historian relates, upon the authority of James's Memoirs, that while that prince was at Edinburgh, king Charles sent him a message by lord Hyde, earnestly requesting him to conform to the established religion, as the only means by which his interest could be supported. After three days spent in solicitation, lord Hyde could not prevail; when he presented to him a note in the king's own hand, containing these words: 'If you will go to church, without doing more, you shall have leave to come to me when the parliament is adjourned.' We meet in the Original Papers with the infatuated prince's motives for rejecting this moderate proposal.

"It was about the beginning of the year 1669, that (having long had in my thoughts that the church of Rome was the only true church) I was more sensibly touched in conscience, and began to think seriously of my salvation. Accordingly, I sent for one father Joseph Symonds, a Jesuite, who had the reputation of a very learned man, to discourse with him upon that subject; and when he came, I told him the good intentions I had of being a catholic, and treated with him about my being reconciled to the church. After much discourse about the matter, the father very sincerely told me, that, unless I would quit the communion of the protestant church of England, I could not be received into the catholic church. I answered, that I thought it might be done, by a dispensation from the pope; alledging to him the singularity of my case, and the advantage it might bring to the catholic religion in general, and in particular to those of it in England, if I might have such a dispensation for outwardly appearing a protestant, at least, till I could own myself publicly to be a catholic, with more security to my own person and advantage to them. But the good father insisted, that even the pope himself had not the power to grant it; for it was an unalterable doctrine of the church, not to do ill that good might follow. What this good Jesuit thus said, was, afterwards, confirmed to me by the pope himself, to whom I writ upon the same subject. Till this time, I believe (as it is commonly believed, or, at least, said, by the protestant church of England doctors) that dispensations, in any such cases, are by the pope easily granted: but father Symond's words, and the letters of his holiness, made me think it high time to use all the endeavours I could to be at liberty to declare myself, and not to live in so unsafe and so uneasy a condition."

According to Mr. Macpherson, the prince of Orange began to intrigue, at an early period, for ascending the British throne; and

and it must be acknowledged, that many authorities are produced, in the course of the history, to confirm this representation. Besides the charge of duplicity and artifice, which is thrown on his private conduct, the prince seems not to have been entirely free from inconsistency, even in the declaration of his sentiments to king Charles, relative to public affairs. In king James's memoirs in 1681, we find the following sentence: 'The prince of Orange complained of the parliament's being prorogued; and was for the bill of exclusion.' Afterwards,

'The prince of Orange came to Windsor on Saturday night. Sunday, *p. m.* he had a long conversation with the king, who sent for him next Monday morning; H. Seymour, lord Hyde, lord Conway, the writer were present. The prince publicly declared, that, unless the king could assist his allies, Flanders and Holland would be lost; that the king could not assist them, without a parliament, was evident; and, therefore, that a parliament should be called. The prince was asked, if a parliament's meeting, on no better hopes of agreement than the last, would contribute toward the support of the king's allies; and, he was told what were the desires of the last parliament, and asked, if he thought these things should be granted, and whether he would advise the exclusion? he cried out, "he abhorred it."

'Whether he could propose any limitations? He said the crown could not be tied.

'Whether the militia, navy, judges, and sea-ports, should be put out of the king's power? He said, he would never advise it.

'Whether all the ministers and officers about the king, suspected or esteemed to be the duke of York's creatures, should be removed, and confiding men true protestants put in? He disclaimed it all. He was told, these were the substantial matters of last parliament; and if a parliament was necessary, he should propose somewhat for a better agreement. He replied, that he knew only abroad, and understood them not at home. Being pressed extremely to propose somewhat, he desired time to think of it. The king had called several parliaments, partly to assist his foreign allies; and, instead of aiding him, the very treaties he had made with them, were urged as suspicions for the support of popery in England; and the parliament, so far from giving a penny to assist him, that they would not give a farthing to preserve Tangier. The king desired the prince of Orange to propose somewhat to remove jealousies. England had then a greater aversion to the prince of Orange, than to the duke of York.'

These two passages seem to betray a contradiction, that cannot easily be accounted for, upon an uniformity of prin-

ciple ; yet it deserves to be remarked, that no notice is taken of this apparent versatility by the royal author of the memoirs.

Though the duke of York was incapable of dissimulation with respect to his religious principles, he seems not to have been equally averse from the refinements of policy on other occasions. For we find him obtaining leave to return from Scotland, by accommodating himself to the views of the duchess of Portsmouth, as related in the subsequent extract.

• The duke of York still in Scotland, at the beginning of this year ; but hoping to return speedily to England. Since the Oxford parliament was dissolved, Sunderland and others of the gang were turned out ; and his discountenancing and letting the duchess of Portsmouth see his being displeased with her management, with those of the rebel party who were for the bill of exclusion ; and nothing saved her from more marks of displeasure, but the king's having owned her son so publicly. So that he doubts, whether her journey to Bourbon was for health, or by order ; but she managed affairs so well, as to prevail with the king to propose to the duke of York, to consent to settle on her a rent-charge of five thousand a year, for which he would give an equivalent out of some fund of the hereditary revenue. The duke answered, he was ready to comply, and sign any paper the attorney-general should think necessary ; but though it could not well be done, without his being at London, in presence of the judges, to make it valid, as was generally believed. The duke's answer was calculated to make his return necessary to dispatch the affair, which was much desired by the duchess of Portsmouth, who was greedy to have it in her power to raise a hundred thousand pounds, as soon as the grant should be passed ; without which desire of hers, it was not likely, from her former behaviour to the duke, that she should press his return.

• This made the duke of York keep the affair to himself, which, by providence, none knew or had observed, but himself ; which was, that it was not in his or any body's power to do what was desired, but an act of parliament. So little did those who put her on asking it, or even the king's learned council, know or remember the purport of the act. The duke kept it secret from his trustiest friends, to get her credit and interest to facilitate his return from an honourable banishment ; she had promised, as well as Halifax and Mr. Seymour, who were still against his return. By her influence the duke returned, embarking at Leith in a yacht. He came to Yarmouth and Newmarket in the beginning of March. Halifax and Seymour pressed his speedy return to Scotland, desiring the affair might be settled there ; but could not prevail. Hyde solicited his stay, on the pretence already mentioned.

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We have already presented our readers with the author's character of Charles II. so far as it was known at the restoration; we shall now lay before them his more complete delineation of the same subject, which concludes the account of that monarch's reign.

‘ In his person he was tall and well-made. His complexion was dark; the lines of his face strong and harsh, when singly traced; but when his features were comprehended in one view, they appeared dignified, and even pleasing. In the motions of his person he was easy, graceful, and firm. His constitution was strong, and communicated an active vigour to all his limbs. Though a lover of ease of mind, he was fond of bodily exercise. He rose early, he walked much, he mixed with the meanest of his subjects, and joined in their conversation, without diminishing his own dignity, or raising their presumption. He was acquainted with many persons in the lower stations of life. He captivated them with sprightly turns of humour, and with a kind of good natured wit, which rendered them pleased with themselves. His guards only attended him upon public occasions. He took the air frequently, in company with a single friend; and though crowds followed him, it was more from a wish to attract his notice, than from an idle curiosity. When evidence of designs against his life was daily exhibited before the courts of justice, he changed not his manner of appearing in public. It was soon after the Rye-house plot was discovered, he is said to have been severe on his brother's character, when he exhibited a striking feature of his own. The duke returning from hunting with his guards, found the king one day in Hyde-park. He expressed his surprise how his majesty could venture his person alone at such a perilous time. “James,” replied the king, “take you care of yourself, and I am safe. No man in England will kill me to make you king.”

‘ When he was opposed with most violence in parliament, he continued the most popular man in the kingdom. His good-breeding as a gentleman overcame the opinion conceived of his faults as a king. His affability, his easy address, his attention to the very prejudices of the people, rendered him independent of all the arts of his enemies to inflame the vulgar. Their inexpressible affection for his person, upon the discovery of the intended assassination at the Rye-house, contributed much more than the management of his party to lay the constitution in ruins at his feet. He is said, and with reason, to have died opportunely for his country. Had his life extended to the number of years which the strength of his constitution seemed to promise, the nation would have lost all memory of their liberties in his popularity. Had he even survived his brother, England would have gradually dropt into that tranquil but humiliating despotism which now prevails over most of the nations

of Europe. Had his fate placed Charles II. in these latter times, when influence supplies the place of obvious power, when the crown has ceased to be distressed through the channel of its necessities, when the representatives of the people, in granting supplies for the public service, provide for themselves, his want of ambition would have precluded the jealousy, and his popular qualities secured the utmost admiration of his subjects. His gallantry itself would be construed into spirit, in an age where decency is only an improvement on vice.'

Mr. Macpherson observes, that king James, in his memoirs, complains, with apparent indignation, of the havock made by Jefferys and Kirk in the West; and that he even ascribes the severity of those who affected to be his friends, to a formed design of rendering his government odious to his subjects. This remark is fully authorised; and in justice to that unfortunate prince, we shall extract the passage to which it refers.

'The king questioned the chief justice, but he palliated his severities, with the pretence of necessary justice; which the king knew not how to contradict, since he had the precaution, not only to send four other judges, as his assistants, along with him, but Mr. Pollexfen likewise, in quality of his solicitor; who, being a known favourer of the Presbyterian party, he hoped would moderate the chief justice's heat. This made the king acquiesce in what had been done, though it was of great disservice to him at bottom. The cruelties of Kirk were still more inexcusable than the severities of Jefferys. He caused many to be hanged more out of a bloody disposition, and to satisfy his own brutal passions, than love of justice or his master's service. It is not improbable, but even then he had it in his view to draw an odium on the king.'

We find the treachery of Sunderland to his royal master related in the memoirs of the year 1686. The passage probably stands in the manuscript without any date affixed, and Mr. Macpherson, we presume, has therefore placed it among the papers with which the fact coincided in point of time. But there is a great impropriety in this arrangement, which tends to invalidate the accuracy, and even the fidelity of the memoirs. For what can be more inconsistent with historical perspicuity, than the making James record the treachery of his minister full two years before he entertained the smallest suspicion of his integrity? The reality of Sunderland's falsehood, however, is confirmed upon collateral evidence, and is as follows:

'Sunderland, besides having a pension from the prince of Orange, had one from the king of France. He was the most mercenary man in the world; veered with all winds.'

The subsequent extract from the History places the intrigues of the prince of Orange in a light extremely unfavourable to

to the reputed integrity of his conduct; and renders it difficult to say, whether the English minister, or the stadtholder of the United Provinces, was the most accomplished dissembler.

While the religious enthusiasm of James was busy in depriving him of the affections of his subjects, the ambition of the prince of Orange was forming schemes for mounting his throne. He was even, in some degree, the author of the measures which had rendered his infatuated uncle unpopular. Sunderland, who had all along advised James, was in the pay of the prince of Orange, and promoted, with a strange kind of fidelity, his views. To encourage the king in his enthusiasm for popery, was to furnish him with the certain means of his own ruin; and the earl managed this weakness with such address, that his deluded master deemed himself in a prosperous condition, while the sceptre was ready to fall from his hands. To facilitate the intercourse between the prince of Orange and Sunderland, Sidney, the uncle of the latter, was sent to the Hague. Skelton, the English resident, was so certain of this secret correspondence, that he was afraid, for fear of a discovery, to write any thing to England against the prince; sacrificing thus his fidelity to James to his own motives of prudence. But though the affairs of England were hastening to a crisis, they had not yet arrived at a point which could render certain the success of the prince. He, however, hastened with unabating zeal his own designs. While he encouraged James in his most imprudent and arbitrary schemes, by the means of Sunderland, he kept Dyckfeldt in England to promote a revolt.

But the prospect of obtaining, through the folly of James, the English throne, was not the sole design which employed the thoughts of the prince of Orange. The jealousy which he had ever entertained of the too great power of France, had been lately inflamed, by personal injuries, on the part of Lewis XIV. The territory from which his family derived their title had been seized by that monarch unjustly; and it was still retained by force. He was resolved to be revenged, if he could not obtain justice. The famous league of Augsbourg, which took place in the year 1687, was projected by his abilities, and carried to a conclusion by his influence. This alliance united against France all her enemies in the preceding war. But still the league was deemed imperfect, as long as England observed a neutrality; and though James was not insensible of the honour of his kingdom, it could scarce be expected that he would offend France, by abetting the views of the known rival of his power. Nor was the backwardness of his uncle the only obstacle which the prince had to surmount. Some members of the states of Holland, gained by France, or offended at his own arbitrary proceedings as stadtholder, obstructed his preparations for

for war. He was even so sensible of their jealousy, that he endeavoured to remove it by an ingenious artifice. He ordered a rumour to be spread, that, in his weak state of body, he could not possibly live two years. This served the double purpose of his ambition. It prevented the opposition of his enemies at home, by the hopes of his death; and contributed to lull James into that security which soon after proved fatal to his power.'

- When it is confirmed by indubitable evidence, that the prince of Orange industriously propagated the ridiculous fiction respecting the pretended imposture of the queen's delivery, his insincerity must appear in the most glaring light, from the following anecdote in the *Memoirs*. 'The prince of Orange sent Mr. Keppel to congratulate the king and queen; and prayed for the prince, who had like to have died, for want of a wet nurse to suckle him.' But in fact, almost every page of this part of the *History* contains new proof of the duplicity and artifice practised by the prince of Orange. Among other instances the subsequent is not the least conspicuous.

'In such a state of affairs, says Mr. Macpherson, the prince of Orange behaved with his usual prudence, in encouraging a fiction so favourable to his ambition. His plan was already so extensively laid, that nothing but the birth of a male heir to the crown of England could possibly preclude him from an almost immediate possession of the throne. He had the address to render two thirds of the powers of Europe interested in his success. The treaty of *Angsbourg*, formed to break the power of France, could not accomplish its object without the accession of England. The house of Austria, in both its branches, preferred their political views to their zeal for the Romish faith; and promoted the dethronement of James, as the only means to humble *Lewis XIV.* *Odescalchi*, who, under the name of *Innocent XI.* filled then the papal chair, was gained to the measures of the prince of Orange by other considerations, as well as through his fixed aversion to France. The prince sent his intimate friend, the prince of *Vaudemont*, to Rome, to procure the aid of the pope. He explained to his holiness, that the Catholic princes were in the wrong to expect any advantage to their faith from James, as his being a declared papist rendered his people averse to all his measures. As for himself, should he have the good fortune to mount the English throne, he might take any step in favour of the Roman Catholics without jealousy; and he promised to procure a toleration for the Papists, should the pope, the emperor, and the king of Spain, favour his attempt. This negotiation produced the desired effect. *Innocent* contributed, with the money of the church, to expel a Roman Catholic prince from his throne.'

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The Original Papers dated 1688, contain several positive allegations of a conspiracy, formed to assassinate king James, in which even the lord Churchill, afterwards duke of Marlborough, is mentioned as a principal agent. This charge being of so extraordinary a nature, we shall lay before our readers one of the authorities which support it, without entering into any remarks on the subject.

* *The same account extracted by Mr. Malet from another pocket-book, with Sir Phelim O'Neale's confession of his appending an old seal to a forged commission from Charles I.*

“ Dr. Sheridan, the deprived bishop of Kilmore, told me, (May 20th, 1711) that he was present at the execution of Sir Phelim O'Neale, in Ireland, for being the chief actor in the Irish massacre; and that colonel Hewson coming toward the ladder, Sir Phelim made his public acknowledgments to him, in a grateful manner, for the civil treatment he had met with, during the whole course of his imprisonment; and only wished, that his life had been taken from him in a more honourable manner. To this colonel Hewson answered, that he might save his life, if he pleased, only by declaring, at that present, to the people, that his first taking arms was by virtue of a commission, under the broad seal of king Charles I. But Sir Phelim replied, he would not save his life by so base a lie, by doing so great an injury to that prince.—’Tis true, he said, that he might the better persuade the people to come unto him, he took off an old seal from an old deed, and clapt it to a commission he had forged; and, so persuaded the people that what he did was by the king’s authority. But he never really had any commission from the king. This the bishop told me, he heard him say. The said bishop likewise assured me, that, being well acquainted with the old earl of Peterburgh, and often with him, he shewed him, at one of his visits, Sir George Hewitt’s original confession, with his hand and seal to it (which was afterwards sent to king James in France). In the confession, the said Sir George Hewit (who had been made a lord by king William) begged pardon of God and king James, for his disloyalty and rebellion: and declared in it, that the night before king James went to Salisbury, the earl of Rochester and lord Churchill (now duke of Marlborough), the bishop of London, (Stewart, also, who is now a general officer (as he remembers) and himself, with others, met at Mr. Hatton Compton’s house, in St. Alban’s-street; and there it was debated among them, how they should do the best service to the prince of Orange; and, at length, it was resolved, that the earl of Rochester should attend the king at Salisbury; but in order to betray all his councils to the prince of Orange. And the lord Churchill should endeavour to seize king James’s person, and carry him off to the prince. But if he could not do that, he should pistol him, or stab him, when he was in the coach with him. This the

the bishop has protested to me (more than once or twice) he saw written in the confession of Sir George Hewitt.'

As we are now advanced to the end of the reign of James II. we shall here insert Mr. Macpherson's character of that prince.

'In many respects, it must be owned that he was a virtuous man, as well as a good monarch. He was frugal of the public money. He encouraged commerce with great attention. He applied himself to naval affairs with success. He supported the fleet, as the glory and protection of England. He was also zealous for the honour of his country. He was capable of supporting its interests with a degree of dignity in the scale of Europe. In his private life he was almost irreproachable. He was an indulgent parent, a tender husband, a generous and steady friend. In his deportment he was affable, though stately. He bestowed favours with peculiar grace. He prevented solicitation by the suddenness of his disposal of places. Though scarce any prince was ever so generally deserted, few ever had so many private friends. Those who injured him the most were the first to implore his forgiveness; and even after they had raised another prince to his throne, they respected his person, and were anxious for his safety. To these virtues he added a steadiness of counsels, a perseverance in his plans, and courage in his enterprises. He was honourable and fair in all his dealings. He was unjust to men in their principles, but never with regard to their property. Though few monarchs ever offended a people more, he yielded to none in his love of his subjects. He even affirmed, that he quitted England to prevent the horrors of a civil war, as much as from fear of a restraint upon his person from the prince of Orange. His great virtue was a strict adherence to facts and truth in all he wrote and said, though some parts of his conduct had rendered his sincerity in his political professions suspected by his enemies.'

It appears from the Original Papers, that notwithstanding the almost general defection of king James's subjects, at the arrival of the prince of Orange, a design was formed of restoring him, in the year 1691; and that, too, by some of those persons who had been foremost in promoting the revolution. The account of this transaction being more concisely related in the History, we shall extract it from thence.

'The earl of Marlborough and the lord Godolphin were among the first who offered their services for the restoration of a prince whom they contributed to expel from his kingdom. The late king doubted their professions of affection for his person; but he ascribed their conduct to their prudence. "The repentance of Churchill," says James himself, "assumed the appearance of sincerity." He gave, without hesitation, an ac-

account of all the forces, preparations, and designs of the English government. He laid open the secret councils of the prince of Orange; and his report concurring with undoubted intelligence received from other quarters, the king was induced to believe that he was sincere. He carried daily intelligence of all incidents in the secretary's office to the Jacobites, by which they avoided many inconveniencies and troubles. He desired instructions, without being admitted into the king's secrets; owning, that his former conduct ought justly to debar him from all confidence. He doubted not, he said, but he could bring over many great men to the king's party. He desired to know whether he should gain the earl of Danby, or join with the party who were contriving his ruin. He offered to bring over the troops in Flanders. But he rather proposed to act in concert with those who were, the next session, to endeavour to expel all foreigners from the kingdom. He advised the king not to invade the kingdom with a great force. That a French power was too terrifying to the people. That twenty thousand men were sufficient to place him again on the throne."

"Churchill desired the king," continues James, "to enjoin the lord Godolphin not to lay down his place in the treasury, as he must be made serviceable in that post. He said, for himself, it would be impossible for him to enjoy any peace of mind, till he had made an atonement for his crimes, by endeavouring, though at the utmost peril of his life, to restore his injured prince and beloved master. His comportment, upon the whole, seemed candid, and his penitence sincere. He confirmed, by letters to James, the assurances which he made in person to his friends. He assured the king, that, upon the least command, he would abandon wife, children, and country, to regain and preserve his esteem. But he declined to bring over the troops in Flanders. The king sent him a letter, on the twentieth of April, 1691. He wrote to him in the most good-natured manner in the world. The queen inserted a few words, with her own hand, testifying, that she was perfectly reconciled to Churchill. Godolphin was ordered to keep his employment to be more serviceable. That lord had forgot his former scruples, about betraying his trust. The lord Dartmouth proposed to come over, in person, provided he could have the command of a squadron of French men of war. But the court of Versailles would not trust their ships in his hands. Besides, he was soon after sent to the Tower."

"The earl of Marlborough, as a proof of his own sincerity, induced the princess of Denmark to enter, with great zeal, into the views of her father. A letter, which she wrote, soon after this period, to that prince, bears all the marks of compunction and affection."

If we consider the extreme unpopularity of king William's conduct, which is related in the following passage of this History, upon the authority both of manuscripts and printed works, we cannot be surprised at the general discontent which

which at that time prevailed, even among the warmest abettors of that prince's succession to the British crown.

' In clogging the measures of government, the discontented among the two parties stood upon popular grounds. They railed against continental connexions. They argued for exerting the force of the nation at sea. They took advantage of the impolitic preference given by the king to his own countrymen, the Dutch. They added their force to the general disgust which his forbidding manner had spread among the English officers and nobility. Though William could have been no stranger to these discontents, he took little pains to gain the esteem of the nation. He shut himself up all day. His closet was almost inaccessible. The few whom he received to an audience were more disgusted at his habitual silence, than if they had been denied admission to his presence. When he dined in public with his Dutch officers and favourites, his English subjects were excluded from his table. The first nobility stood behind him unnoticed, or retired in silence and disgust. He entered, in a manner unsuitable to his dignity, into the quarrels between the royal sisters. He treated the earl of Marlborough, who had deserved much at his hands, with coldness and contempt; because that nobleman and his lady were in high favour with the princess of Denmark. The king, however, ought not to be altogether blamed for a conduct which seemed impolitic. The Whigs, who had raised him to the throne, soured his temper by their rudeness and presumption: and he suspected, that the Tories were ready to make use of his favours against his authority.'

The Original Papers about this period contain a variety of instructions, from the abdicated king to his friends in Britain, respecting the means of restoring him to the throne. How much this event was desired, appears from the following passage in those historical materials.

' The earl of Sunderland writes to his majesty, that a descent is the only means to finish the misfortunes of the king and those of the nation; and that if his majesty comes now with an army, he cannot fail to carry his point. "He does not enter into particulars, because he fears that his majesty does not confide sufficiently in his advice. But when he is assured that the king is satisfied with his fidelity, he promises to send good intelligence, and to contribute as much as he can to his majesty's service."

"The earl of Arran assures his majesty of the sincerity of lord Sunderland, and that he may be of great service; and he also advises his majesty to go to England, with an army of 30,000 men, with which his majesty cannot fail to succeed, providing he comes immediately, to take advantage of the disposition of the people, of their contempt for the prince of Orange, and of their discontent, on account of the taxes with which they are loaded. The circumstances are the most favourable that can be
for

for facilitating the passage, as well as the landing of his majesty's troops; since the fleet sails to the Streights, the greatest part of the troops go to Flanders, and the money which the parliament gives the prince of Orange will not be raised in time to put him in a condition to make any opposition.

"Lord Churchill advises his majesty to come, and gives him assurances of his own services, and of the services of all those who are of his party, which is very considerable *."

"Mr. Cholemondly assures his majesty, that the people of England are very much disposed to receive him, and conjures him to take advantage of the conjuncture."

At a time when the unfortunate James was exerting all his interest on the continent, to be reinstated on the throne of these kingdoms, the account of the first audience which his ambassador, the earl of Perth, had of the pope, whose assistance he had been sent to solicit, affords a picturesque description of the political insignificance of the Roman pontiff. It is contained in the following letter, dated at Rome 7th of June, 1695.

"I said all I could think of before him [pope], that could move him to have a true sense of the state of the king's sufferings; demonstrating, that no earthly power could have hurt the king, save by the concurrence of catholic princes, and not they neither, if the king had been of the religion of his dominions. This he seemed firmly to believe, and called the king a saint. This being so, then, I said, that all that his holiness could do for him was but too little: that there was now in Rome a great talking of peace, and upon such terms, as if consented to, or even permitted, would be a stain upon his holiness's reputation, and a reflection upon the apostolique chair. He said it was true. But what can we do? I have done and will do, what, humanly speaking, is possible: but catholic princes will not hearken to me; they have lost the respect that used to be paid to popes: religion is gone, and a wicked policy set up in its place. But, I said, that he could still prevent a peace with the king's exclusion in it. God knows, he said, to restore the king, I would give my blood; but Christians have lost all respect, even to us; to us! said he. But can it be believed, continued his holiness, that I should ever consent to any peace, that excludes that good king from his just right. God forbid! God forbid! But what will become of all this? The prince of Orange is master: he is arbiter of Europe. The Europeans and king of Spain are slaves, and worse than subjects to him. They neither will nor dare venture to displease him; and here he struck twice with his hand upon the table, and sighed. If God, (said he), by some stroke of omnipotency, do it not, we are undone. I pressed him to reflect, that this was really a

* In the MS. the pen is drawn through the paragraphs within the inverted commas.

war of religion. He said, that they were blind who did not see that. Last of all, I laid before him the pitiful case of the poor catholics, who, having followed their master, were now reduced to extreme misery. God help them! said he; but what can I do? If I should do any thing, I am cryed out upon, as favouring France, who are pushing to be matters of all. However, he said, he was convinced, that all I said was most reasonable, and that he would think upon it. In the mean time, I am very confident he will never consent, or even wink at any peace, by which his majesty may suffer in his just rights; and this is one great point; and for the money part of it, I hope, with him, we may obtain somewhat. Meanwhile, I fancy nobody has spoke directly to his holiness of any truce."

We shall here suspend the examination of these works, the general character of which it would be improper to delineate until we have surveyed the whole. So far as we have proceeded in our review, we find that the most material documents which the Original Papers contain, relate to the intrigues into which the prince of Orange had entered for obtaining the crown of these kingdoms; and to the design of restoring the unfortunate James by those persons who were the principal instruments in effecting the revolution. From the evidence furnished, respecting these transactions, it is certain, that, at the period to which we have brought down our enquiry, king William was tottering upon his throne. Nor can this be ascribed to the inconstancy of his former adherents, so much as to the unpopularity of his own impolitic, and even unjustifiable conduct. To prove to what degree he was at this time hated, by almost the whole English nation, no stronger proof can be adduced, than that they could form the resolution of expelling him, in favour of a prince under whose reign they had already experienced the most alarming violations of the religious and civil liberties of the kingdom. It is remarkable in the fortune of William, that he appears to have derived stability to his government, from the loss of that support which had chiefly contributed to his elevation. His title to the succession being weakened by the death of the queen, it became necessary for him to affect popularity; to attain which, however, he was far from being happily qualified, either by his natural endowments, or that sullen and reserved policy, which perhaps he had in part acquired from a long habit of dissimulation. Had the fate of Mary happened to William at this time, we are sufficiently authorised to affirm, upon the testimony of the papers in this collection, that he would have died not only unlamented, but with a character extremely unfavourable, and different from that which he has obtained, from the partiality or ignorance of historians.

[*To be continued.*]

III. The

III. *The Speaker: or, Miscellaneous Pieces, selected from the best English Writers, and disposed under proper Heads, with a View to facilitate the Improvement of Youth in Reading and Speaking. To which is prefixed an Essay on Elocution. By William Enfield, LL. D. 8vo. 5s. unbound. Johnson.*

THIS work was undertaken principally with the design of assisting the students of the academy at Warrington, in acquiring a just and graceful elocution. It consists of an essay on this subject, and a large collection of miscellaneous pieces, selected from the best English writers, and disposed under proper heads, with a view to facilitate the improvement of youth in reading and speaking.

In the Essay the author lays before his readers, in a plain didactic form, such rules respecting elocution, as appear best adapted to form a correct and graceful speaker.

His first rule is this: 'Let your articulation be distinct and deliberate.'

In his illustration of this rule, he says: 'Some cannot pronounce the letter *l*, and others the simple sounds, *r*, *s*, *th*, *ph*; others generally omit the aspirate *h*. These faults may be corrected, by reading sentences so contrived, as often to repeat the faulty sounds; and by guarding against them in familiar conversation. Other defects in articulation regard the complex sounds, and consist in a confused and clattering pronunciation of words. The most effectual methods of conquering this habit are, to read aloud passages chosen for the purpose (such, for instance, as abound with long and unusual words, or in which many short syllables come together) and to read, at certain stated times, much slower than the sense and just speaking would require.'

The acquisition of a distinct articulation is a circumstance of infinite consequence in reading and speaking. But our author has considered this point too superficially. His directions do not strike at the root of a vicious enunciation. The young speaker should be carefully instructed, as lord Chesterfield very properly directs, "to open his teeth," and speak, as it were, *ore rotundo*. Milton, in his Letter on Education, observes, that "We Englishmen being far northerly, do not open our mouths in the cold wide enough, to grace a southern tongue; but are observed by all other nations to speak exceedingly close and inward."

If this observation were duly regarded, if children were thus instructed to articulate every word and every syllable clearly, distinctly, and fully, before they are permitted to aim at any thing higher, they would soon acquire a clear, perfect,

and graceful enunciation. At least, we are convinced, that a mumbling, lisping, muttering way of speaking is inevitably contracted by attempting to read upon any other principle.

Our author's second rule is, 'Let your pronunciation be bold and forcible.'

'In order to acquire a forcible manner of pronouncing your words, inure yourself, says he, while reading, to draw in as much air as your lungs can contain with ease, and expel it with vehemence, in uttering those sounds which require an emphatical pronunciation. Read aloud in the open air, and with all the exertion you can command.'

The whole art of reading depends on the proper management of the breath; but we cannot agree with our author, when he says, 'expel it with vehemence, and with all the exertion you can command.' We should rather say: use your breath with œconomy. Accustom yourself to breathe freely and imperceptibly at the proper stops. Pronounce your words fully, with spirit and vivacity; but not with violence, and clamor. Prefer a calm and gentle delivery; that you may more easily preserve the command of your voice, and pronounce the last words in the sentence with due force and energy. Whenever your breath begins to be exhausted, and it will soon be exhausted, if expelled with vehemence, you will inevitably sink into a broken, faint, and languid tone: the very circumstance, in which consists the difference between the lamentable cadence of a bad reader, and the energy, with which a man of sense naturally expresses his perceptions, emotions, and passions, in common discourse.

Above all things therefore, let the young speaker guard against a violent exertion of the voice. Quintilian complains, that some of the orators of his time exerted themselves so furiously, that they rather *bellowed* than spoke. '*Clamant ubique et emugiant, multo discursu, anhelitu, jactatione, gestu, motu capitis furentes. Illi hanc vim appellant, quæ est potius violentia* *.' Cicero, in allusion to this vehement exertion of the voice, says, '*latrant quidam oratores, non loquuntur* †.' Homer's description of the oratory of Ulysses gives us a complete idea of that mild and graceful enunciation, which every person should endeavour to acquire.

But, when he speaks, what elocution flows!

Soft as the fleeces of descending snows,

The copious accents fall with easy art;

Melting they fall, and sink into the heart †.

* De Instit. Orat. lib. ii. cap. 12. † De Claris Orat. § 58.

† Iliad iii, 283.

Rule III. 'Acquire a compass and variety in the height of your voice.'—'The monotony so much complained of in public speakers is chiefly owing to the neglect of this rule.'

Rule IV. 'Pronounce your words with propriety and elegance.'—It is not easy to fix upon any standard, by which the propriety of pronunciation is to be determined. Custom is a phantom, which appears under different forms in the senate, in the pulpit, at the bar, and in every company in the metropolis. But this matter we hope will soon be brought to some degree of perfection. We have already two Pronouncing Dictionaries, Kenrick's and Walker's; and we are promised another by Mr. Sheridan.

Rule V. 'Pronounce every word consisting of more than one syllable with its proper accent.'—Some have laid it down as a rule, that the accent should be cast as far backwards as possible. But we entirely agree with our author, that this rule has no foundation in the construction of the English language, or in the laws of harmony. In accenting words, the general custom and a good ear are the best guides. Upon the principle of harmony we should rather say, *refract'ory*, than *ref'rat'ory*, *acad'emy*, than *ac'ademy*; as the latter is harsh and unmusical.

Rule VI. 'In every sentence distinguish the more significant words by a natural, forcible, and varied emphasis.'

Our author has made some judicious remarks on this rule. 'The most common faults, respecting emphasis, are, laying so strong an emphasis on one word, as to leave no power of giving a particular force to other words, which, though not equally, are in certain degree emphatical; and placing the greatest stress on conjunctive particles, and other words of secondary importance. These faults are strongly characterised in Churchill's censure of Moscrop.

With studied improprieties of speech
He soars beyond the hackney critic's reach,
To epithets allots emphatic state;
Whilst principals, ungrac'd, like lacquies wait;
In ways first trodden by himself excels,
And stands alone in undeclinables;
Conjunction, preposition, adverb, join
To stamp new vigour on the nervous line:
In monosyllables his thunders roll,
He, she, it, and, we, ye, they, fright the soul.'

Rule VII. 'Acquire a just variety of pause and cadence.'—One of the worst faults a speaker can be guilty of is, to make no other pauses, than what he finds barely necessary for breathing. Our author not improperly compares such a

speaker to an alarm-bell, which when once set a going, clatters on till the weight that moves it is run down.

‘ In reading, as he rightly observes, it is very allowable for the sake of pointing out the sense more strongly, preparing the audience for what is to follow, or enabling the speaker to alter the tone or height of the voice, sometimes to make a very considerable pause, where the grammatical construction requires none at all. In doing this, however, it is necessary that in the word immediately preceding the pause, the voice be kept up in such a manner as to intimate to the hearer that the sense is not completed. Mr. Garrick, the first of speakers, often observes this rule with great success.

—‘ Before a full pause it has been customary in reading to drop the voice in a uniform manner; and this has been called the *cadence*. But surely nothing can be more destructive of all propriety and energy than this habit. The tones and heights at the close of a sentence ought to be infinitely diversified, according to the general nature of the discourse, and the particular construction and meaning of the sentence. In plain narrative, and especially in argumentation, the least attention to the manner in which we relate a story, or support an argument in conversation will show, that it is more frequently proper to raise the voice than to *fall* it at the end of a sentence. Interrogatives, where the speaker seems to expect an answer, should almost always be elevated at the close, with a peculiar tone, to indicate that a question is asked. Some sentences are so constructed, that the last word requires a stronger emphasis than any of the preceding; while others admit of being closed with a soft and gentle sound.’

Rule VIII. ‘ Accompany the emotions and passions, which your words express, by correspondent tones, looks, and gestures.’

These are the rules, which Dr. Enfield has explained and illustrated in his Essay on Elocution. Most of them are unquestionably just; and some of them new. But there are many things, relative to the principles of a graceful elocution, which are left for the observation of future writers.

The principal part of this volume consists of narrative, didactic, argumentative, descriptive, pathetic pieces, select sentences, dialogues, orations, &c. in prose and verse, collected from the classics, from the works of Shakespeare, Addison, Pope, Thomson, Young, Milton, Gray, Mason, Sterne, Melmoth, Johnson, Chesterfield, and a great number of other eminent writers. This work may therefore be considered as one of the most elegant miscellanies in the English language.

IV. *Liberal Opinions, upon Animals, Man, and Providence. In which are introduced, Anecdotes of a Gentleman.* By Courtney Melmoth. 2 vols. 8vo. 3s. sewed. Robinson.

MR. Melmoth has formerly appeared in our Review, as the author of some poetical productions, and in the work now under consideration, he maintains the characteristic vivacity of a votary of the Muses. By the aid of fanciful invention, he has rendered the animal kingdom subservient to moral entertainment, and amidst a picturesque description of scenes, laid before us a lively representation of several characters. We wish, however, that he had preserved, through the whole of his narrative, the same uniformity of design, which he has supported in the character of his hero; for in his excursions into the field of philosophy, though he often treads in unbeaten paths, he rather wanders deviously, in search of objects that may gratify the imagination, than of such as inform the understanding. The desultory mode of writing, and the quick transitions he uses, though, we doubt not, agreeable to the reader, by exciting surprize, will not admit of being related in a continued detail, and we must therefore content ourselves with giving a general idea of the work.

In these volumes the author is supposed to address himself to a lady, and after some introductory remarks, he presents her with a sketch of an animal society; with part of which, as being of an uncommon cast, we shall also present our readers.

‘ I have, as your ladyship will remember, already declared myself the friend of all the inhabitants which wing the air, or crawl upon the earth: and, although I have the tenderest attachment to my own species, and glory in the name of man and christian, yet—if in my travels through the world, I happen (as is sometimes the case) to meet in the brute, the insect, or reptile, those endearing qualities, which I look for amongst men, in vain, I hesitate not to strike a bargain on the spot—form a strict alliance with the more rational animal, and only lament that it is possible for those who have dominion over the creation to be outdone by beings of an inferior order in the scale of life.

‘ Having said thus much, your ladyship will not wonder if, in this letter, I should say something in defence of those gentle domestics which accompany us in our retirements. But of all creatures that are accommodated with four feet, I am most enamoured of lap-dogs—yet, I admire almost every sort of dumb companions, amongst which I have now lived with little

of other society for five years. Will your ladyship please to hear a description of my family.

‘ Suppose me, madam, at my own house, (if I presume not in calling that a house, which consists of a single story)—be it then in my cottage (for that is the term which humility would give it); you behold me sitting before a frugal fire, with my little partakers of the blaze around me—that cat, which sits sage and thinking on the edge of the form, is not more remarkable for her beauty of person, than for the uncommon accomplishments of her mind. I say mind, because I am persuaded, and out of doubt as to that particular—the trick-trying kitten, which is busied in chasing her shadow round the room, inherits all the genius of her mother—but has a small spice of the coquette in her temper; yet this is so common to pretty young females, and so naturally wears off when they arrive at the gravity of cat-hood, besides it being graceful in kittenhood, that it were a needless severity to check it: the activity and fun of the creature, as she skips sidelong in wanton attitudes and antics, is now and then so pleasantly burlesque, that the inflexible muscles of yon old wretch of a pointer stretched in slumber along the hearth, almost relax into a grin, and sometimes the veteran is so inspired by the mimicry of little puss, that he raises his paw—gives her a pat of encouragement, and discovers all the playfulness of a puppy.—There is in this place so fair an opportunity of trying my skill as a writer, that I cannot resist making

A C O M P A R I S O N.

‘ Did you never take notice, madam, of two people of different ages suddenly attracted to each other by the sympathy of ideas. Nothing but the power of pleasant thoughts can effect an association—the old man sits a long time smothered up, in the mist of his own melancholy—he hangs his head upon his breast, fixes his eyes over the fire, and seems to be employed in some profound speculation: the fatigue, however, of thinking, proves too laborious, and he is at length rocked to sleep, in the cradle of his reflections. In the mean time, his favourite boy is left to cater for himself. The eye of a child converts every trifle into an object of entertainment, and every pretty unimportance is esteemed, a joyful acquisition. The father, after the refreshments of his nap (that nepenthe of age) awakes—the stripling is acting the kitten on the floor, and ingeniously exerts a thousand little efforts, to vary its amusement. Age surveys the picture, and recalls ideas which bring to mind the moments when he was himself the happy harlequin of the carpet—a tear drops involuntarily, which is succeeded by a smile. At length the distance of ages is forgotten; the veteran is caught in the charm of chearful retrospection, forgets awhile the decrepitude of the last stage, and mixes in the whimsical and puerile gratifications of the first.

‘ You

‘ You see, madam, here were too many flowers to remain uncropt. It would have been unpardonable for a young writer to let them wither—and

“ Waste their sweetness on the desert air.”

‘ I have made up my nosegay—and am now ready to return with your ladyship to

M Y F A M I L Y.

‘ Scampering up that shelf, sports an animal of peculiar pleasure. It is Trimbrush, my squirrel, madam—a very ingenious, sprightly, and whimsical fellow—the macaroni of animals, full as mischievous—full as coxcomb, and a great deal more witty than many a fine gentleman, whose advantages have been greater. His many entertaining conceits, and the laughable manner in which he sometimes amuses himself, have acquired him the name of the Humourist

‘ Apes, monkies, pies, and parrots, I have none. They were so assuming, and so saucy a set of domestics, and so arrogantly tyrannized over the pacific and meek-minded part of my family, that I e’en discarded them from the society. They now reside with characters, for whom they are very proper companions. My apes are in the possession of certain Mimics, which caricature the excellence and talents of others, because they have neither talents or excellence of their own—and it is expected that the eldest male ape will make his first public appearance next winter, in the character of a modern Lecturer—to which will be added, a farce of burlesque imitations. My monkies I have presented to a beau, and they are supposed to furnish him with hints, which enable him to lead the fashion—so that your ladyship perceives the bon ton are not a little indebted even to the excommunicated part of my family—as to my parrots, pies, and birds of speech, they are all the property of an unmarried maiden gentlewoman, who is so extremely celebrated for volubility of conversation, and so unfatigued a continuer, that nothing human could ever come in for a word; and yet she loves to hear nonsense, as well as talk it. I am told by a friend, that my dumb orators are—almost—a match for her. Must it not be a charming concord of sounds, when every instrument is in tune?—I was once at the concert myself—and the confusion of tongues must have been order and intelligence to it. Poll screamed—mag chattered—the monkies squeaked, and the lady (with a note above them all) laboured hard for that charter of her sex, the last word. Their day of their departure was celebrated by my creatures, as a jubilee—my cats purred—my dogs gamboled—my squirrel danced a new cotillon on the occasion, and my birds (which you hear, are no bad musicians) whistled a fresh overture.’

We are next entertained with a curious and fantastic account of an owl, a dog, and a robin-red-breast, concluding

with the elegy of a nightingale; of which the following are a few stanzas.

- I. ' For Elusino lost, —renew the strain,
Pour the sad note upon the ev'ning gale;
And as the length'ning shades usurp the plain,
The silent moon shall listen to the tale.
- II. ' Sore was the time—ill fated was the hour,
The thicket shook with many an omen dire!
When from the topmost twig of yonder bower,
I saw my husband—tremble and expire.
- III. ' 'Twas when the peasant sought his twilight rest,
Beneath the brow of yonder breezy hill;
'Twas when the plummy nation sought the nest,
And all, but such as lov'd the night, were still.
- IV. ' That—as I sat with all a lover's pride,
(As was my custom when the sun withdrew)
Dear Elusino, sudden left my side,
And the curs'd form of man appear'd in view.
- V. ' For sport, the tube he levell'd at our head,
And, curious to behold more near my race,
Low in the copse the artful robber laid
Explor'd our haunt, and thunder'd at the place.
- VI. Ingrateful wretch—he was our shepherd's son—
The harmless, good old tenant of yon cot!—
That shepherd would not such a deed have done!—
'Twas love to him that fix'd us to this spot.
- VII. ' Oft' as at eve his homeward steps he bent,
When the laborious task of day was o'er,
Our mellowed warbling sooth'd him as he went,
'Till the charm'd hind---forgot that he was poor.
- VIII. ' Ah---could not this, thy gratitude inspire?
Could not our gentle visitations please?
Could not the blameless lessons of thy fire
Restrain thy barb'rous hand, from crimes like these?

A succession of episodes, in a style of novelty, leads us at length to the *Legend of Benignus*, which is the principal subject of the work. The story of this personage, whom various disasters have driven into retirement, is related by himself. He is represented to be a youth of an ingenuous and virtuous disposition, who, from an early age, governed his conduct by the invariable principle, that 'To be good is to be happy.' The scene in which he is first introduced is at school, where his history is enlivened with entertaining incidents. From school, the young hero enters upon the theatre of the world, where the natural generosity of his disposition, improved by the benevolent sentiments of philosophy, involve him in a series of perplexity and distress, amidst which he is frequently placed in such ludicrous situations, that while he

attracts compassion, he at the same time excites risibility. Soon after, he sets off from the country for London, in a stage-coach; from the narrative of his journey we shall present our readers with an extract.

‘ Our society consisted of three persons besides myself, and all were men; one was dressed in a suit of plain light brown with buttons of the same—the brims of his hat were of immense circumference, and there was a primitive nicety in the tie of his neck-cloth that spoke his character.—Another had a suit of black, somewhat faded; and the third, who was habited in a coat of snuff-colour, with waistcoat and breeches of black velvet, had the air of a shop about him so palpable, that I could almost have sworn to his trade at the first glance. When the heart is happy and satisfied, the tongue is generally voluble and communicative. About the third dish we became sociable, and at the entrance of the second plate of toast, we knew of what we were each in pursuit of. The man in black indeed was extremely reserved, said little, and sipped his tea, or rather played with his tea-spoon, as if he thought society an interruption.—The gentleman in brown was of the number of people called quakers, travelling *upwards*, to attend a solemn meeting of *friends* upon the marriage of a preacher: the man in snuff-colour, was an inhabitant of the market-town from whence we came, and was going to visit his daughter. The most difficult matter remained, and that was to disclose *my* business in the capital. I told them that mine was a business of benevolence, and that I was actually upon the road to London in search of *happiness*. The passengers looked upon each other, and smiled, but every smile was different. The coachman came now to acquaint us our half hour was expired, and the horses were ready; and after passing through the usual ceremonies with the hostler (who insisted on his customary six pence notwithstanding his idleness in being found *in bed*) and something for Mrs. Betty (for the trouble of rising up when she was *called*) we again set forward on our journey—as soon as we were pretty well settled, the quaker open’d the conversation.

‘ —I could not help smiling friend (said he, looking facetiously at the broad flaps of his beaver) to hear thee say thou wert journeying towards the great city, in search of happiness, and yet, I, as well as thou, and these other good brethren at our side as well as we—and indeed all the fellow-men upon the earth, are engaged in the like *vain* pursuit; we are all travellers bound for the same place, though, peradventure, we take different roads thereto; and yet, such is the frail nature of the flesh, that we are for ever jogging onward, and shift about from place to place, dissatisfied with our road—disgusted with our journey, till we put off the *old man*, and reach the gloomy gate that leads to the *city of the Saviour*—

‘ Vanity of vanities, saith the preacher wisely, *all is vanity*.

‘ —Here

* — Here the quaker spread his chin upon his chest (upon which it descended to the fourth button of his waistcoat) and, twirling one thumb round the other with his fingers folded together, communed with the spirit about the vanity of searching for happiness in a world where happiness was not to be found.

* Surely, sir, (said I) there is a great deal of happiness in the world notwithstanding this--the quaker groan'd inwardly--Happiness!--cried the grocer (for such was the calling of the man whose exteriors smelt so strong of the counter)--happiness in the world--aye, certainly there is - I'll answer for that, and a great deal of happiness too--I am the happiest man upon earth myself;--if any man says he's happier, I say he's--no matter for that--the Quaker lifted up the ball of one eye to survey him--I am worth five thousand pounds every morning I rise, aye, and more money--I have got every shilling by my own *industry*--I have a set of good customers to my back--my wife knows how to turn the penny in the shop when I have a mind to smoke my pipe in the parlour; and I make it a rule never to lend a six pence nor borrow a six pence.

* For what wert thou born, friend, said the quaker, drily? Born! why to live--aye and to die too, said the quaker--pish! replied the grocer, who does not know that; but what does *that* *there* *argue*, if I can but live merrily and bring up my family honestly, keep the wolf from the door, and pay every body their own? I have only one child, and her I'm now going to see; she's 'prentice to a mantua-maker in the city. If she behaves well, and marries to my thinking--(and I have a *warm* *man* in my eye for her) why so--If she's head-strong, and thinks proper to please *herself* rather than please *me*, why she may beg or starve for what I care.

* Good God! (exclaimed I with vehemence) and is it possible --do'nt swear, interrupted the quaker, young man--then turning his head deliberately round towards the grocer--and so thou art very happy friend, art thou? Never was man more so--quoth the grocer; so that if you are looking for merriment and heart's-ease, come to the Sugar-loaf, I'm your man--here he begun to hum the sag end of a ballad "For who is so happy, - so happy as I."--Thy sort of happiness, friend (returned the quaker) I shall never envy--thou art happy without either *grace* or *good works* to make thee so--Good works, said the grocer, what do you mean by that? I don't owe a penny in the world--I pay *lot* and *scot*--I go to church every other Sunday, and I never did a wrongful thing in my life. Thee may'st be very unserviceable in thy generation for all that, said the quaker--I am afraid by thy own account, thou takest too much care in cherishing thy outward man, yet art slow to cherish thy poor brethren. Why in what pray does *thy* happiness consist? says the grocer archly--In turning the wanderer into the right way, rejoind'd the quaker--in feeding the hungry penitent with
the

the milk of brotherly love, and in cloathing the naked soul with the comfortable raiment of righteousness. Pshaw! cries the grocer; you had better feed the poor devils with a pennyworth of my plumbs. How many pennyworth of plumbs may'st thou give away yearly in thy parish? (said the quaker,) I tell thee, said the grocer, I never *pretend* to give away any thing---things are too dear, and taxes are too heavy for that---besides, about seventeen years ago, I was poor myself, and wanted a dinner as much as any body---but I never found folk so ready to give *me* any thing---no, not so much as a bit of bread---not so much as *this*, snapping his fingers.'

The story of Mr. Greaves and his unfortunate daughter, Almeria, is related in an affecting manner; and though we cannot consider the episode of this fair penitent as entirely original, the author has embellished the narrative with a considerable degree of poetical description and energy. We afterwards meet with an Ode to a School fellow, which is likewise not void of merit.

These volumes conclude with moral inferences, drawn from the various objects represented in the course of the work; and from the abrupt manner in which the Legend of Benignus is broke off, there is reason for presuming that Mr. Melmoth intends to continue the narrative, on some future occasion.

V. The Triumph of Truth; or, Memoirs of Mr. De La Villette. Translated from the French by R. Roberts. Two Vols. small 8vo. 5s. sewed. Cadell.

THIS instructive novel, which was originally written by a lady, and is translated by a person of the same sex, is a production of the moral and sentimental kind, in which the powers of the human understanding are ingeniously developed, and natural and revealed religion established on the obvious principles of reason. M. De La Villette, whose Memoirs are here related, was one of three young gentlemen, who united in a society of pleasure, and having large fortunes, resolved to indulge themselves in the gratification of every appetite. Considering religion as a restraint upon the course in which they were engaged, they endeavoured to divest themselves of all its influence, and now viewed it in no other light than as a matter of prejudice, boldly maintaining, that 'whatever is, is the effect of chance.'

During this course of intoxication, M. De La Villette is invited by a lady, who lived in the country, and to whom he was related, to spend some days at her seat. There was at that time in the family a sister of her husband, extremely beautiful, and who, to an elevated genius, added exemplary piety. This

This lady, whose name was Emilia, was now about thirty years of age, and had refused many advantageous offers of marriage, which had been made to her. M. De La Villette was struck with her extraordinary endowments, and immediately became her suitor, notwithstanding the great attachment she discovered to the duties of religion, which he hoped gradually to extinguish. His person being amiable, her heart was soon interested in his favour, but for some time she declined the proposal of their alliance, till Providence, we are told, who intended to use her as an instrument of Villette's conversion, fortified her affection against her fears, and she consented to an union which might afford her an opportunity of cultivating those latent seeds of virtue she perceived in his mind, though they had been prevented from expanding, by the vicious habits he had formed.

Soon after their marriage, M. De La Villette proposed to his lady that they should retire for the autumn to an estate which he had at some leagues distance, where they might enjoy the pleasures of solitude. Emilia accepted with joy a proposal which would give her the opportunity she wanted of endeavouring to correct his erroneous principles. In this flattering hope, however, she was soon undeceived. M. De La Villette, after attempting in vain to bring her over to his opinion, enjoined her an absolute silence on religious subjects. She obeyed his command, and finding all her endeavours for his conversion prove ineffectual, determined to address herself to God alone, for obtaining the event which she so much desired. In this rural retreat M. De La Villette passed his time with the partner of his affection in the most profound tranquillity. By her good sense, and the sweetness of her temper, his heart was insensibly alienated from his dissolute companions, and for the sake of avoiding the danger of renewing their acquaintance, he proposed a longer stay in the country.

In a little time M. De La Villette became pensive. The great truths with which he had been impressed in his infancy, now returned to his mind. At first he imagined that it was entirely the effect of early prejudice; but afterwards, in conversation with Emilia, he confessed he was doubtful, whether his anxiety proceeded from a motion of the Divinity, or the prejudice of education. She asserted that religious impressions would be equally strong in a child, who had never received the least intimation of a Superior Being. She was at this time pregnant, and proposed to convince M. De La Villette experimentally, of the truth of her assertion, by his educating the child himself, without communicating the least

knowledge of a Deity. Villette was greatly pleased with the project, and immediately began to make preparations for carrying it into execution. He caused a commodious house to be built at the end of the park, which he furnished with a small collection of historical books, transcribed in his own hand; where, in giving the account of the most remarkable events, he had carefully omitted every circumstance that could suggest the least notion of a God. When the child, who proved to be a daughter, was in her second year, he took upon him the care of her education, and that of a child of the same age, who was retained as a companion to her. M. De La Villette permitted Emilia to visit her daughter at the hours when he himself was present; but at all other times, she was left to the care of a servant, who was dumb.

We shall insert an extract from that part of the memoirs, where the daughter, by whom they are supposed to be written, and who had now attained her twelfth year, begins to display her ingenuity.

‘ At the age, then, of twelve years and some months, I and the child who was brought up with me sickened of the small-pox. I kept my bed but a few days; but my brother, for so I called him, after languishing for some time, expired almost in my arms. This, as I said, was an event new to me; and my father was all attention to the effect which it should produce. At first, I imagined that the child had fallen asleep; but taking him by the hand, which had burned ever since the first attack of his distemper, was surprised to feel it as cold as ice. I asked my father the reason of this. He told me my brother was dead; and that he would never recover from the state in which I then saw him. I imagined that he was in jest: I called my brother; attempted to raise him up; pulled him by the arm; and, in a word, did every thing which I thought might awaken him. Seeing, however, that all my attempts were ineffectual, I again asked my father, “ Whence proceeded the obstinacy of my brother, in not answering me ? ”

“ And how should he answer you ? ” says he : “ he cannot hear you.”

“ But,” I replied, “ his ears are not stopped : why should he not hear me ? You tell me, he is no more, and yet my eyes tell me otherwise : I see him ; I touch him ; and I am sure he is the very same who spoke to me two hours ago. Whence is it, then, that for a few moments past, he sees me, and speaks to me no more ? ”

“ It is,” replied Mr. De la Villette, “ because his soul and body are no longer united, and because these two only subsist while this union is preserved.”

“ What is a soul, then ? ” said I, with great eagerness.

“ ’Tis a substance,” said he, which sees by our eyes, hears by our ears, speaks by our mouth, and without which our bodies

dies

bies, as that of this child, remain motionless, like a stone, of block of wood."

"I shall then," said I, in tears, talk with my brother no more. O why did he die, when he knew I tenderly loved him, and should long to hear him speak!"

"At this my father smiled. "But, indeed, my child," said he, "it is not your brother's fault that he is dead: we all must die; myself, your mother, and many others, whom you never knew. As sleep irresistibly steals you from yourself at some seasons, so the time shall come, when this eternal sleep shall bear you, however reluctant, to the grave."

"I continued some time pensive and silent; and then, as doubting the truth of what my father had said, returned to the motionless body, to which I again addressed my complaints. It was, however, necessary to take me from it. But my astonishment was doubled, when I was told, that when these remains of my dear brother were committed to the earth, they would quickly become a part of it: this gave occasion to put other questions to my father.

"You have just told me," said I, "that we were composed of two parts, a body and a soul. This body is about to be put into the earth, what is to be done with the soul? whither is that gone? and what will become of it? Will it moulder into dust, as this body?"

"These questions embarrassed my father; and musing a few minutes, he took up a violin, on which he had taught me to play; and raising its sound-board, made me observe, that the displacing of this alone, prevented its giving any sound, though all its parts still subsisted. "Just so," says he, "it is with our bodies: from the order in which the parts are united, arise the faculties of hearing and speaking; and 'tis this power of acting which is called the soul, and which ceases as soon as the parts of the body are disunited."

"It would have been easy for me to have remarked to my father, that he had just before said, that the soul was a substance; but wholly intent on the illustration which had been offered to my senses, I did not reflect on what had preceded it.

"I passed many days in a melancholy that made my usual amusements insipid. My father was apprehensive that this would injure my health, and found no means more effectual to remove it, than the reading of those books which he had copied for me. This remedy produced the desired effect; and it soon became necessary to limit the use of it. I now learnt, with an astonishment not to be suppressed, that there were numerous cities peopled with men like us; and I could not conceive how we came to be separated from them. On this head only my father refused to give me satisfaction; and promising one day to communicate the reasons which had induced him to withdraw me from the commerce of men, enjoined me to ask him no

far.

further questions on that subject. My respect to my father made me regard this prohibition as a law; and to make myself some recompence for the restraint which he had laid upon me, I doubled my application to my books.

‘What astonished me yet more was, to find that kings and conquerors, the powerful, the rich, and the wise, suddenly dropped into nothing, and often when they least expected it. Upon this occasion I asked my father, “How men, who had discovered means to build cities, to dare the raging of the sea, and to tame the fiercest of beasts, had not found out the secret of evading death?”

“It is,” says he, “because all compounded substances must at length naturally disunite, and consequently be destroyed.”

“But,” replied I, with warmth, “our frame was then but ill contrived; it should have been so made as to endure for ever. What can be more unpleasing than to be at so much pains, in amassing riches, building houses, and forming vast schemes, without being able to secure to ourselves the enjoyment of them for a moment? I had rather never to have been; and I take it ill of you, to have given me an existence which I must lose so soon.”

‘My mother, who was present at this conversation, could not contain her joy; which was still increased, when my father had, by his answer, given me occasion to raise new objections.’

After this specimen we need only inform our readers, that the Memoirs relate the progress of the young lady’s understanding, through various subjects of natural and revealed religion; which are illustrated in an easy and beautiful manner, not by the aid of any knowledge supposed to arise from innate ideas, but by means of just reflexion, and unprejudiced enquiry. Speculative and moral truths are here established, by arguments no less consonant to reason, than ingeniously devised; and we are led to the conclusions of philosophy, and the maxims of religion, without either the intervention of metaphysical subtilty, or dry theological discussion. On the whole, we need not hesitate to affirm, that these Memoirs will afford both entertainment and instruction.

VI. *Schemes offered for the Perusal and Consideration of the Legislature, Freeholders, and Public in General.* By C. Varlo, Esq; 8vo. 3s. Bew.

WHEN Mr. Varlo informs us in the preface, that he has spared no pains ‘in giving birth’ to these Schemes, we might naturally conclude that they were not only new, but likewise the result of much political reflection and inquiry. So far

far is this from being the case, however, that we scarcely meet with any one subject in the volume, which has not been hackneyed in the news-papers for these several years past. Let Mr. Varlo reap the thanks of the public, for recommending to the attention of the legislature such schemes as he apprehends to be of national advantage; but let him not assume the merit of having projected plans which hundreds before him have proposed. In one circumstance, indeed, he is perhaps entitled to the appellation of a projector, in the usual acceptation of the word; and that is, when he suggests the expediency of building a royal palace at Philadelphia. What pity is it, that the edifice was not erected for the accommodation of the delegates of the late congress!

The first chapter of the volume contains an address to the freeholders of England, on the subject of chusing proper persons to represent them in parliament; and in the second, the author maintains, that the high price of provisions is not owing to any scarcity of produce, but to the increased quantity of money. The third chapter presents us with Mr. Varlo's opinion on emigration. Here it is positively affirmed, that England received her share of emigrants from Troy, and has been growing up to maturity ever since the destruction of that city. Without spending time in shewing this opinion not to be 'judgmatical,' we shall lay before our readers Mr. Varlo's proposal for the palace, as being the only original part in the work.

'There has often been a talk of building a palace for the king, in London, which indeed is wanted; but the treasury being poor, and so much in debt, and taxes already so high, money cannot be spared for that purpose. Now, suppose a proclamation was issued out in America for building a palace in Philadelphia for the king to live in, which he need not do, except he chose it, and when he pleased: but instead of going himself, suppose he was to send his second son to reside there as high regent, to transact all business, and sign all acts that might pass relating to the continent. A thing of this sort is absolutely necessary, to give the people a lively satisfaction, and to be a guard over them, and keep them in subjection.

'I am clear, from the nature of things, that this would please much, make them submit to every constitutional act that might be brought on the carpet between them and the mother country; it would conciliate their affections, and bring them back to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it would remove every suspicion of jealousy relating to governors; and put

put an end to that inflaming, unstable, and discontented spirit of opposition, which always prevails between the people and a second-hand governor.

• Was a proclamation issued to build a palace for the above purpose, and permit the Americans to raise money for it in their own way, I make no doubt but that they would, with great chearfulness, quickly raise a fund sufficient to build one of the most magnificent houses in the universe.

• If we consider both sides of the question, we may see the many good effects such a scheme would be attended with; but not one bad or doubtful one; except, that a doubt may arise from the heir apparent to the crown's living there; it might enure him to the climate, and unite him to the people; in-somuch, that when he became king, he might rather chuse to live there than in England: however, this would lay in his own breast; and if he chose to live there, he might send the next heir to the crown to reside in England, as high regent.

• This may seem to be of ill consequence to England to a narrow-minded selfish person, whose ideas reach not beyond the present times, or whose understanding is confined within the boundaries of his own estate; however, if we but consider the immense difference between the continent and England, the immense number of people the former will hold to what the latter does, the great treasure they will bring to the state, and strength to the protestant line; consequently, add peace, and give the people pleasure and security in their possessions; I say, if we but consider all these pleasing circumstances, we shall be in raptures of joy, to think what good effects such a period and scheme would bring forth for the good of posterity.

• This may seem to some, not likely to happen; to others, at too great a distance to bear a thought; and to many, indifferent: as my sojourn here cannot be long, together with other family-considerations, I may be classed among the latter; however my ideas have led me to this subject thirty years ago; and I always considered, that the seat of the empire would be, at some time, placed in the continent; but never expected such large strides would be taken towards it in my time; but the thing is now glaring, and really requires some consideration of better heads, and in more power than mine; all that such little insignificant creatures as I can do, are only to form pleasing ideas of what we would do if we could; if a man's mind is his kingdom, as the phrase is, mine is fixed in this point; and all the power I have, or desire, is, to communicate it to the public; but though my power is small, I

am certain my good wishes are as great as any one's, towards my king and country, which I doubt not, but providence will protect and direct for the best.'

It will be sufficient to give a catalogue of the subjects afterwards treated, which are ranged under the following heads: on inclosing commons; on an act for inclosing commons; an act for limiting the size of farms; on over-drove cattle in the streets of London; an act on driving cattle in the streets of London; on the ill judged law of hanging felons; how to punish felons without death; on a dog-act; shewing the advantage arising from the standard of weights and measures; on broad-wheeled waggons; on the game laws; for limiting the size of farms, forestalling, &c. on numbering the people of England.

Though these subjects have been repeatedly agitated, it may perhaps be of some advantage that they are here collected into a volume. Mr. Varlo modestly offers them only as hints, for the consideration of the legislature; and of this they certainly are not unworthy.

VII. *Lectures on the Art of Reading, Part I. Containing the Art of reading Prose. By Thomas Sheridan, A. M. 8vo. 5s. in boards. Doddsley. [Concluded, from p. 235.]*

THIS ingenious writer having laid open the fundamental principles of the art of reading, and proposed some rules for the proper exercise of that art, proceeds to confirm the theory by practical observations, and to illustrate his rules by examples. For this purpose he has given us a comment upon reading the Liturgy; which he has chosen rather than any other English composition, as it is the only one publicly and constantly read, and therefore open to every one's observation.

In this comment he distinguishes the emphatic words by the common grave accent; the shortest pause by a small inclined line; the second pause, double the time of the first, by two lines; the full stop, by three lines; the pauses, which are longer than any belonging to the usual stops, by two horizontal lines; the syllables, which are to be dwelt on some time, and those which are to be rapidly uttered, by the usual marks of long and short quantity in prosody.

We shall extract his comment on the Lord's Prayer, as a specimen of his plan.

* Nothing can shew the corrupt state of the art of reading, or the power of bad habit, in a stronger light, than the manner in which that short and simple prayer, is generally delivered.

In

In the first words of it, 'Our Father which art in heaven'—that false emphasis on the word, *art*, has almost universally prevailed. This strong stress upon the affirmative, *art*, looks as if there might be a doubt, whether the residence of God were in heaven, or not; and the impropriety of the emphasis will immediately appear, upon changing the word we are accustomed to, to another of the same import. For instance, should any one instead of saying—Our Father who residest in heaven—read—Our Father who residest in heaven, the absurdity would be glaring. The other consequently should be read in the same way—'Our Father' which art in hea'ven'—with the emphasis upon heaven, and the voice somewhat raised. I have known a few who have seen this mistake, and to avoid it, have run into another error, as thus—'Our Father whichart in heaven,' making the two words, *which* and *art*, appear but as one, by too precipitate an utterance—*whichart*—They should be pronounced distinctly, but without any stress; and this will be accomplished in spite of habit, by frequent trials, if care be taken to reserve the emphasis for the word heaven, as thus—'Our Father' which art in hea'ven' hallowed be be thy name—'Thy kingdom come, thy will be done on earth as it is in heaven.'—By running the words and members of the sentence thus into each other, the importance of the sentiments, and the relation which one member of the sentence bears to the other, are lost. The first expresses a wish for the coming of the promised kingdom of Christ; the other, a desire of the consequences to be expected from the coming of that kingdom, that the will of God may be done on earth, as it is in heaven; which we are told will be the case, when Christ begins his reign. The meaning of the first, is the same as if it were written—May thy kingdom come; but the word, *may*, being understood, its place should be supplied by a small pause before the word, *come*—'thy kingdom' come'' and after a due pause, to let so solemn a wish make its proper impression, the reason of this wish, that is, in order that the will of God may be done on earth, as it is in heaven, should be distinctly pointed out, by a small pause before the words, *on earth*, and, *in heaven*, as thus—'thy kingdom' come'' thy will' be done' on earth' as it i's' in heaven'—with the emphasis on the word *be*, and a pause before it, to correspond with the pause and emphasis, before, and on, the word, *come*; as there is the same reason for both, *may*, being here understood, as in the former case; 'may thy kingdom come'' may thy will be done'' and upon the absence of that operative, the emphasis, in order to supply its place should be transferred to the auxiliary, *be*, as it is in all other cases. By reading it in the usual way, misled probably by false pointing, they make these two, detached sentences, utterly independent of each other. Whereas in the other way, the latter is a consequence of, and closely connected with, the former. 'Thy kingdom' come'' thy will' be done' on earth' as it i's' in hea-
X 2
ven—'

ven—' and from this reading only can the true meaning of the passage be disclosed.—' Give us this da'y our dailly bread'—Here the emphasis on the word, *day*, is unfortunately placed, both with regard to sound and sense. The ear is hurt, by the immediate repetition of the same sound, in the word daily.—' Give us this da'y our dailly bread'—And the true meaning is not conveyed; for this is supposed to be a prayer to be daily used, and a petition to be daily preferred, composed for our use by him, who bade us take no thought for the morrow; wherefore it should be thus pronounced—' Give us thi's day' our dailly brea'd'—' And forgive us our trespasses, as we forgive them, that trespass against us.'—There are so many faults committed, in this manner of reading the sentence, that to enter into a minute examination of them, would take up too much time unnecessarily; as I apprehend that the bare reading of it in the right manner will carry conviction with it, and needs no other comment. ' And forgive u's' our trespasses' a's we forgive the'm' who trespass against u's.' I must here, however, shew the necessity there is, for laying a strong emphasis on the little word, *as*, which is always flurred over; because that particle implies the very condition on which we expect forgiveness ourselves, that is, in like manner as we grant it to others. There is another fault committed by some, in removing the accent from the last syllable of the word, *forgi've*, to the first; as, Give us this day our daily bread, and fo'rgive us our trespasses, &c.' by which they seem to make an opposition between the words, *give* and *forgi've*, where there is none intended; than which nothing can be more absurd and puerile.—' And lead us not into temptation, but deliver us from evil.'—It were to be wished, for obvious reasons, that the strong emphasis on the word, *lead*, were transferred to the word, *temptation*; instead of saying—' and lead us not into temptation'—that it were read—' and lead us not into tempta'tion, but deliver us from evil.'—' For thine is the kingdom, and the power, and the glory, for ever and ever.'—In this way of reading, the fine close of this admirable prayer, is changed in its movement, from the solemn and majestic to a comic and cantering pace. ' For thine is' the kingdom and the power' and the glory' for ever' and ever.' The measure in this way, to speak in the prosodial language, becomes purely amphibrachic, used only in comic poems and ballads; whereas by making a pause after the word *thine*, and separating the other members of the sentence, the movement becomes chiefly anapestic, full of force and dignity.—' For thine' is the kingdom'' and the power'' and the glory'' for ever' and ever.'

' I shall now read the whole in the proposed manner.

' Our Fa'ther' which art in hea'ven' ha'llowed be thy name=
Thy kingdom' co'me'' thy will' be done' on ea'rth' as it i's in
hea'ven = Give us thi's day' our dailly brea'd'' And forgive
u's' our trespasses' a's we' forgive the'm' that trespass against
u's''

u's''' And lead us not into temptati^on' but deliver us from evil
=For thⁱne' is the kingdom'' and the power'' and the glory''
for ever' and ever=

There are many just observations in the foregoing comment. The author is certainly right in exploding the emphasis, which is frequently placed on the word *art*. The accent, which is sometimes laid on the first syllable of *forgive*, is, as he very properly observes, absurd and puerile. We agree with him, when he says, it is to be wished, that the strong emphasis on the word *lead*, were transferred to the word *temptation*. But we must confess, that we see no reason for placing an emphasis on the second auxiliary verb *be*, especially as there is none on the same auxiliary immediately before. The emphasis is there laid upon *hallowed*; and therefore, we are inclined to think, would be more properly placed on the principal verb, *done*. There is the same impropriety, we apprehend, in his mode of pronouncing these words, 'The Lord's name be praised.'

In reading we may lay a stress upon too many words, as well as too few; we may render our pronunciation heavy, laboured, and pedantic by repetitions of the emphasis, *lassas onerantibus aures*. Mr. Sheridan sometimes runs into this excess. The following petition, is, in our opinion, too much encumbered. 'Forgive us' our trespasses' as we forgive them' that trespass against us.'—Is not the great stress, which is here laid on the little particle *as*, unimportant? Is not an emphasis on both *us* and *our* unnecessary? And is not the immediate repetition of the same sound in the word *us* displeasing to the ear? In the former part of this passage would it not be sufficient to lay a stress on *trespasses*, as the leading word in the sentence, corresponding with *daily bread* in the preceding, and *temptation* in the subsequent petition. And in the latter clause, would not the opposition be sufficiently pointed out, by a slight emphasis on *we* and *them*?—But we submit this point to the consideration of the ingenious author.

'For He' is the Lord our God," and we' are the people of his pasture,' and the sheep of his hand.—Is there any necessity for laying an emphasis on the word *his*? It may be observed, that there is none upon *our*; and the words imply no more than this: the Lord is our shepherd, and we are his flock.

The glorious company of the apostles' praise thee'

The goodly fellowship of the prophets' praise thee''

The noble army of martyrs' praise thee''

Is there any occasion to dwell on these epithets, *glorious*, *goodly*, and *noble*, as they are neither characteristical nor important?

In commenting on the Creed, he observes, that in this passage, 'he rose again from the dead,' the emphasis is frequently laid on the adverb *again*, which would imply his rising twice. The sentence therefore, he thinks, ought to be read thus, 'he rose again from the dead.'

The Lord' be with you. 'The emphasis, he says, ought to be on the auxiliary verb *be*, as *may*, the sign of the optative is omitted. This adds to the solemnity of the wish. Whereas in the usual way of repeating it, it is exactly the same as the common mode of expression, in bidding farewell.'—Why not, if spoken with proper seriousness and solemnity?

'O Lord' — — — who hast safely brought us to the beginning of this day" defend us in the same—The emphasis on the preposition *in* has an air of puerility.

Enrich them with thy heavenly grace —The emphasis on the adjective is needless. There is no occasion for a contradiction, as no other species of grace can possibly be understood, in this place. When epithets are not in the least emphatical, to lay a stress upon them in preference to the noun, is as preposterous, as it would be to pay an attention to the lackey, and none to the master.

The following pauses are unquestionably right: 'Most heartily we beseech thee' with thy favour to behold' our most gracious sovereign lord' king George.'

'That peace' which the world can not give.' We rather think the sentence should be read thus, 'that peace' which the world' cannot give.

'That it may please thee' to give us an heart to love' and dread thee—Why *us* in particular, in opposition to all the rest of mankind? We do not say, 'Lord' have mercy upon us; but, 'Lord' have mercy upon us.

'Giving them patience under their sufferings' and a happy issue out of all their afflictions.'—The emphasis on the two prepositions is frivolous and puerile: as it is in the following sentence, 'Unto whom all hearts be open' all desires known' and from whom no secrets are hid.'

Creation' preservation.' A false accent. It should be preservation.

'Nor his ox' nor his ass' nor any thing that is his. Perfectly just.

'There is a passage, he says, in the Creed often faultily delivered, in the following manner—'God of God, Light of light, very God of very God'—In which mode of expression 'God of God—according to the common acceptation, it would imply a superiority in him over God; as, when we say, 'King of Kings;' but, by laying the stress on, 'of, as 'God of

of God—the true meaning is pointed out, which is, ‘God proceeding from God, light from light, very God from very God.’

We shall conclude our quotations from this work with the following remarks on the proper mode of pronouncing the form of administration in the Communion Service.

‘This part of the service is capable of great improvement merely by the force of a different emphasis. It is usually thus delivered——‘The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul to everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.’——Now as this is spoken in their turns to each communicant, the latter part would have much more force if the emphasis were placed upon, *thee*, as thus——‘take and eat this’ in remembrance that Christ died for *thee*’——as it would bring it more home to each individual. And I would reserve this emphasis for the latter place, rather than give it to the former, where it is said——‘The body of our Lord Jesus Christ which was given for thee, &c.’ because there is something more affecting and emphatical in the last expression——‘who died for thee’——and two similar emphases in the two contiguous passages would not have a good effect. There is another emphasis in the first part which ought also to be changed from the usual manner of delivering it——‘The body of our Lord Jesus Christ’ preserve thy body and soul, &c. Here the two emphases on the same word, *body*, have a bad effect; and therefore one of them should be changed, as thus——‘The body of our Lord Jesus Christ’ preserve thy body and soul, &c.’ But the emphasis on the word *body* is to be restored in the second part, where the cup is administered, and only the blood of Christ mentioned; as thus——‘The blood of our Lord Jesus Christ which was shed for thee’ preserve thy body and soul unto everlasting life.——But in this also I would preserve the emphasis on the word, *thee*, in the latter part, thus——‘Drink this in remembrance that Christ’s blood was shed for *thee*’ and be thankful.’

The author having thus pointed out the proper method of reading those parts of the Liturgy, which are in most general use, leaves the remainder to the particular investigation of each individual, by the help of those directions, which he has occasionally thrown out. He recommends it to all clergymen, who are desirous of reading the service with propriety, to pursue the model which he has here laid down, and to deliver the whole *memoriter*; as this mode of delivery would, he thinks, produce excellent effects on the congregation.

In four subsequent discourses, he expatiates on the advantages, which would result from the revival of the art of oratory, with regard to the cultivation of the human faculties,

the accomplishment of the fair-sex, the improvement of conversation, manners, and politeness, and the preservation of our boasted constitution in church and state.

This learned writer is so well convinced of the great and extensive utility of this performance, that he recommends it to the use of the bishops, in the examination of candidates for holy orders. 'If says he, my lords the bishops would *pitch upon* this book as part of their examination for holy orders, and make propriety of reading, in all future candidates, an essential requisite to their admission into that sacred office, they would do more real service to the cause of religion, than the most celebrated of their order have ever done by their polemical writings.'

A proper and animated delivery in performing the service of the church would certainly display the beauty and energy of our Liturgy to great advantage, and promote a warmth and spirit of devotion. On this account we sincerely wish, that the younger clergy would study Mr. Sheridan's Lectures. If his directions in some instances are erroneous, they are, in others extremely just; and an attentive perusal of his book cannot fail of improving every person of common understanding; as it will exercise him in the investigation of proper tones, pauses, and emphases, and other important circumstances in the art of reading.

VI. *Nugæ Antiquæ: being a Miscellaneous Collection of Original Papers in Prose and Verse. Written in the Reigns of Henry VIII. Queen Mary, Elizabeth, King James, &c. By Sir John Harington, the Translator of Ariosto, and others who lived in those Times. Selected from Authentic Remains, By Henry Harington, jun. A. B. of Queen's College, Oxon. Vol. II. 8vo. 3s. sewed. Robinson.*

THE first volume of this miscellany contained several papers which were worthy of being rescued from oblivion*, but we are sorry we cannot with justice make the same remark, in favour of what is now under consideration. The editor appears to be more solicitous of apologizing for the *manner*, than for the *matter* of this publication, because, if the latter be trifling, it is not his *own*. We could, however, more readily excuse an error in the chronological arrangement, as being a circumstance of little importance, than pardon an editor for publishing indiscriminately every frivolous manuscript that has nothing else to recommend it to notice, but its having been

* See Crit. Rev. vol. xxviii. p. 173.

written perhaps two hundred years ago. We acknowledge at the same time, that there are a few papers in the present volume which would be no disgrace to a more judicious collection.

The first paper in the book is a treatise on playe, by sir John Harington, which contains several sensible observations. The titles of the subsequent papers are as follows: A Discourse, shewing that Elyas must personally come before the Day of Judgment. Psalmes, translated by the Countess of Pembroke. The Manner of Gifts by the Kings of England unto their eldest sonnes. Order of Council to the Lord-mayor of London.

We next meet with a Letter from sir R. Cecil, to sir John Harington, in 1603, with Household Rules and Ordinances for Servants. As this paper serves to give an idea of the domestic oeconomy of the age, we shall insert it entire.

‘ My Noble Knyght,

‘ My thanks come wythe your papers and wholesome statutes for your fathers householde. I shall, as far as in me lieth, patterne the same, and geue good heed for due observaunce thereof in my own state. Your father did muche affect suche prudence; nor dothe his sonne lesse followe his faire sample, of worthe learninge and honor. I shall not faile to keep your grace and favor quick and lively in the kinges breaste, as far as good discretion guideth me, so as not to hazard my own reputation for humble suing, rather than bold and forward entreaties. You know all my former steppes; good knyght, reste content, and give heed to one that hath sorrowde in the bright lustre of a courte, and gone heavily even on the best seeminge faire grounde. ’Tis a great taske to prove ones honestye, and yet not spoil ones fortune. You have tasted a little hereof in our blessed queenes tyme, who was more than a man, and, in troth, sometye less than a woman. I wishe I waited now in your presence chamber, with ease at my foode, and reste in my bedde; I am pushed from the shore of comforte, and know not where the wyndes and waves of a court will bear me; I know it bringeth little comforte on earthe; and he is, I reckon, no wise man that looketh this waye to heaven; we have muche stirre aboute counceils, and more aboute honors. Many knyghts were made at Theobalds, duringe the kynges staye at myne house, and more to be made in the citie. My father had muche wisdom in directing the state; and I wyshe I could bear my parte so discretely as he did. Farewel, good knyght; but never come neare London till I call you. Too much crowdinge doth not well for a cripple, and the kynge dothe find scante room to sit himself, he hath so many friends as they chuse to be called,
and

and heaven prove they lye not in the end. In trouble, hurrying, feigning, suing, and suche-like matters, I nowe reſte

29 May 1603.

Your true friende,

R. CECIL.

* Orders for Household Servantes; first deuised by John Haryngton, in the Yeare 1566, and reneved by John Haryngton, Sonne of the ſaide John, in the Yeare 1592: the ſaide John, the Sonne, being then High Shrieve of the County of Sommerſet.

* Imprimis, That no ſeruant bee aſſent from praier, at morning or euening, without a lawful excuſe, to be alledged within one day after, vppon paine to forfeit for euery tyme 2d.

* II. Item, That none ſwear any othe, vppon paine for euery othe 1d.

* III. Item, That no man leaue any doore open that he findeth ſhut, without theare bee cauſe, vppon paine for euery tyme 1d.

* IV. Item, That none of the men be in bed, from our Lady-day to Michaelmas, after 6 of the clock in the morning; nor out of his bed after 10 of the clock at night; nor, from Michaelmas till our Lady-day, in bed after 7 in the morning, nor out after 9 at night, without reaſonable cauſe, on paine of 2d.

* V. That no mans bed bee vnmade, nor fire or candle-box vncleane, after 8 of the clock in the morning, on paine of 1d.

* VI. Item, That no man make water within either of the courts, vppon paine of, euery tyme it ſhal be proued, 1d.

* VII. Item, That no man teach any of the children any vn-honeſt ſpeeche, or bawdie word, or othe, on paine of 4d.

* VIII. Item, That no man waite at the table without a trencher in his hand, except it be vppon ſome good cauſe, on paine of 1d.

* IX. Item, That no man appointed to waite at my table be aſſent that meale, without reaſonable cauſe, on paine of 1d.

* X. Item, If any man breake a glaſſe, hee ſhall aunſwer the price thereof out of his wages; and, if it bee not known who breake it, the buttler ſhall pay for it, on paine of 12d.

* XI. Item, The table muſt bee couered halfe an houer before 11 at dinner, and 6 at ſupper, or before, on paine of 2d.

* XII. Item, That meate bee readie at 11 or before at dinner, and 6 or before at ſupper, on paine of 6d.

* XIII. Item, That none be aſſent, without leaue or good cauſe, the whole day, or more part of it, on paine of 4d.

* XIV. Item, That no man ſtrike his fellow, on paine of loſſe of ſeruaice; nor reuile or threaten, or prouoke an other to ſtrike, on paine of 12d.

* XV. Item, That no man come to the kitchen without reaſonable cauſe, on paine of 1d. and the cook likewiſe to forfeit 1d.

* XVI.

- XVI. Item, That none toy with the maids, on paine of 4d.
- XVII. Item, That no man weare foule shirt on Sunday, nor broken hose or shooes, or dublett without buttons, on paine of 1d.
- XVIII. Item, That, when any strainger goeth hence, the chamber be drest vp againe within 4 howrs after, on paine of 1d.
- XIX. Item, That the hall bee made cleane euery day, by eight in the winter, and seauen in the sommer, on paine of him that should do it to forfeit 1d.
- XX. That the cowrt-gate bee shutt each meale, and not opened during dinner and supper, without iust cause, on paine the porter to forfeit for euery time, 1d.
- XXI. Item. That all stayrs in the house, and other rooms that neede shall require, bee made cleane on Fryday after dinner, on paine of forfeiture of euery on whome it shall belong vnto, 3d.
- All which sommes shalbe duly paide each quarter-day out of their wages, and bestowed on the poore, or other godly vse.

The articles next in order are, Parliament Matters in 1628 and Times ensuing. The Duke of Buckingham's Speech to his Majestie, at the Counsell Table. His Majestie's Answer to the Petition concerning Religion. Sir Francis Seymour's Speech in the House of Commons, March 22, 1627. Sir Thomas Wentworth's Speech the same Day. Letter to Lord Thomas Howarde, from J. H. Sir John Haryngton to Sir Amias Pawlet. Copy of a Letter from Sir John Haryngton to Prince Henry, Son to King James I, concerninge his Dogge.

• Now, says the honest knight in this letter, let Ulysses praise his dogge Argus, or Tobite be led by that dogge whose name doth not appear; yet could I say such things of my Bungey, for so was he styled, as might shame them both, either for good faith, clear wit, or wonderful deedes; to say no more than I have said of his bearing letters from London and Greenwich, more than an hundred miles.'

Next follows the Life of John, Lord Harington, Baron of Exton, 1612. A Grant from King Edward IV. to Sir James Haryngton, for taking King Henry VI. prisoner, dated 1465. To Sir John Harington from Lord Thomas Howard. The Earl of Essex to John Haryngton, Esq. touchinge his beinge appointed Lord Lieutenante of Irelande, 1599. Sir John Haryngton to Dr. John Still, the Bishoppe of Bathe and Welles. The same to Mr. Secretary Barlow. An Oration made by Frecknam, abbot of Westminster, in the Reign of Queen Mary. The Queen's Most Excellent Majestie's Oration in the Parliament Howse, March 15, 1575. Sir John Haryngton's Report to Queen Elizabeth, concerning the Earl of Essex's

Essex's Journey, in Ireland. A Letter from the celebrated Mr. Cheeke, 1549, to Mrs. Penelope Pie. Mr. Stubbes his Wordes upon the Scaffolde, when he lost his Haund, on Tewesdaie 3. Novembre, 1579. Mr. Page his Wordes on the Scaffolde. The Oration of the Common House, by the Speaker Mr. Williams, to the Queene's Majestie. The Queene's Majestie's Aunswere to the Speaker Williams. Mr. Stubbs to Queene Elizabeth, during his Imprisonment for writing a Libel on her intended Marriage. To the Queene's Majestie's Most Honorable Privie Counsell the Petition of John Stubbes. Lords of Scotland to certen Scots opposing the King in his Minority, Temp. Edward VI. Sir John Haryngton to Mr. Roberte Markham. A Specimen of the Mode of electing Members for Parliament in the last Century, taken from a Memorandum MS. of John Harington, Esq. of Kelston in Somersetshire, 1646. Memorandum found in the Cabinet of the late John Browning, Esq. of Barton, near Bristol. This memorandum is as follows:

* Item, That Maister Canynge hath deliver'd, this 4th day of July, in the year of our Lord 1470, to Maister Nicolas Petters, Vicar of St. Mary Redcliffe; Moses Conterin, Philip Barthelmew, procurators of St. Mary Redcliffe, aforesaid; a new sepulchre well gilt with golde, and a civer thereto.

* Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that 'longeth thereto (that is to say) a lathe made of timber and the iron-work thereto.

* Item, Thereto 'longeth Heaven, made of timber and stain'd clothes.

* Item, Hell made of timber, and iron-work thereto, with divels to the number of 13.

* Item, 4 Knights armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 pares.

* Item, 4 payr of angels wings for 4 angels, made of timber and well painted.

* Item, the fadre, the crowne, and visage, the well with a cross upon it, well gilt with fine gould.

* Item, The Holy Ghosht coming out of Heaven into the sepulchre.

* Item, 'Longeth to the 4 angels 4 cheyaliers.'

The succeeding paper is a letter from a Lord of Scotland to Q. Elizabeth. The Prince of Spaine's Receiving into Bruffells. Copy of a Letter to John Harington, Esq. at Kelston, from the Maior and Aldermen of the City of Bathe, 1646. A Letter to Captain Harington, at his Quarters in Taunton, 1646. A Proof that Spiritual Quackery did not originate in the Days of Oliver Cromwell, as this pure spiritual

ritual Medicine is found in a MS. dated 1579, and was a Preparation ordained by the Puritans of those Times for the Soul's Health. Translation, by Q. Elizabeth, of one of Tully's familiar Epistles, given by her to John Haryngton, 1579. A regard to the gratification of our readers will not permit us to withhold from inserting this version, which, considering the language of that time, is not destitute of merit, and shews Elizabeth's acquaintance with classical learning.

'TULLY to CURIO.

' I haue written these vnto you by Sextus Julius, my freend Miloes companyon, not knowing whether you are yet comm into Italy; but, because you are shortly looked for, and it is certainlie reported, that you are nowe departed out of Asia toward Rome, the importance of the matter made vs thinke no haste to great, beinge desierous you might receiue lettres, as sone as might be. My Curio, yf yt wear I onlie that had shewed you freendship (and yet indeed yt is far greater by your acceptacion then by my accompte) I shoulde hardlie be bould to desier any great matter at your handes, for it is a grief to an honest nature to aske any thinge whear he hath well deserued, lest he sholde seeme to demande rather than desier, and to aske a recompence rather than a benefitt. But seinge yt is well knownen and famous, by reason of my meane beginninge, howe greatlie I am bounde vnto youe, and seing yt is a parte of a lovinge minde to desier to be more beholdinge where he is mutch beholdinge all redye; I will not sticke to be a sutor vnto you, in these my lettres, for the thinge which is most acceptable and necessarye for me of all others: for, thoughe youe sholde doe never so mutch for me, yet I dare presume it shall not be losse, trusting that no benefitt can be soe great, but that either I shal be able to receive with kindenes, or to rewarde yt with thankfulness, or to honor that with commendation.

' Sir, I haue sett all my studdie, diligence, care, labor, minde, soule, and all, to make Miloe consal; and I ame perswaded I ame bound to doe it, not onlie as I wolde recompence my freend, but as I wolde honor my father; for I thinke theire was neuer man soe carefull for his life and goodes, as I ame for Miloes preferment, whearin methinks my hole state standes. Hearin I vnderstande you can doe vs soe much helpe that wee shall neede to seeke no farther. All this we haue alredie: the best sort, for the acts of his tribuneshipp for my sake, as I trust you thinke; the people and the multitude, for his shoves and triumphes, and his liberall nature; the youth and the favorites, for his owne commendacion among theme; last of all, my voice, not soe mightie, perhapps, as others, yet esteemed and honest, and bound vnto hime, and theirfore may chaunce auayleable, nowe wee have but nede of a head and a capteine, and, as it were a master, to rule and govern these same windes;
and,

and, if wee shulde wishe for one in all this empire, we cold not chuse a fitter man than youe. And theirefore, yf youe thinke me mindfull, yf you thinke me thankfull, yf you thinke me an honest man, that labor soe earnestlie for my friende; to conclude, if youe thinke me worthie of your benefitts, I desier you to help me in this my great care, and to assiste me to winn this honor, or rather, as yt wear, to save my life. For Miloe himselfe, this I darr promisse, that you shall finde no man of more couradge, grauitie, constancie, or faithfulness towards youe, yf youe will receive him into your freendshipp. And, for my parte, youe shall doe me so muche honor and reputacion, as I shall haue cause to confes that youe haue shawed yourselfe as much my freend for my credit, as you haue done heartofore for my safetie. I doubt not but you see howe I ame tyed to this matter, and howe it importeth me not onlie to strue, but to fight alsoe to performe yt, ells I wolde write more. But nowe I commend and deliver the whole matter and all my selfe into your handes. Onlie this I shall saie, yf I obtaine yt, I shall almoste be more bounde to you then to Miloe; for I ame not so glad that Miloe saved my life, as I would be glad to recompence hime for it. And I never looke to doe yt but by your meanes onlie.

The next article is a letter to Mr. John Haryngton, at Cambridge, from the Lord High Treasurer Burleigh, 1578; abounding with good sense and wholesome admonitions, worthy the character of that great statesman.

Then follows a letter from Mr. Robert Markham to John Harington, Esq. 1598. Letter from Sir John Harington to Prince Henry, 1609. This is the last paper in the collection that is written in prose. It appears from this letter, that the prince had desired Sir John to send him some poetry of his own composition; but the knight, in the mean time, 'as respecte is due to crowned heads, and as soche sholde be honorede before clownishe heads,' sends his highness a few lines written by king Henry VI. which he calls a *pretty verse*. How far it is entitled to this commendation, we shall leave our readers to determine from the following copy.

“Kingdomes are bote cares;
 State ys devoyd of staie;
 Ryches are redy snares,
 And hastene to decaie.
 “Plesure ys a pryvie prycke
 Wich vyce doth styll provoke;
 Pompe unprompt; and fame a flayme;
 Powre a smouldryng smoke.
 “Who meenethe to remoofe the rocke,
 Owte of the flymie mudde,
 Shall myre hymselfe, and hardlie scape
 The swellynge of the flodde.”

The

The volume concludes with some verses by different persons, among which the subsequent, by the earl of Rocheford, dated 1564, is the most poetical.

- I. ' My lewt, awake, perform the laste
Labour that thou and I shall waste,
And ende that I have nowe begunne:
For, when this songe is sunge and past,
My lewt, be still, for I have done.
- II. ' As to be heard wheare care is none;
As lead to grave in marble stone;
My songe may pearce her hart assone:
Shuld we then fighe, or singe, or mone?
No, no, my lewte, for I have done.
- III. ' The rocks do not so cruellye
Repulſe the waves contynually
As she my sute and affection;
So that I ame past remedie,
Whearbye my lute and I have done.
- IV. ' Vengeance shall fall on thie disdayne,
That makest but game on earnest payne.
Thinck not alone vnder the sonne
Vnquyte to-cause thie lovers playne,
Althoughe my lute and I have done.
- V. ' Perchaunce they lye withered and olde,
The winter nightes that are so colde,
Playning in vayne vnto the moone:
Thie wisshes then dare not be tolde;
Care then whoe liſte, for I haue done.
- VI. ' And may chaunce the to repent
The tyme that thou hast lost and spent
To cawse thie lovers fighe and swone;
Then shalt thou know bewtie but lent,
And wishe and want as I have done.
- VII. ' Now cease, my lewte, this is the last
Labour that thou and I shall waste,
And endid is that we begunne:
Now is this songe both sunge and past,
My lewte, be still, for I have done.'

If the editor, Mr. Harington, should hereafter present the public with any more of those manuscripts, we hope he will be more attentive to the selection; for the greater part of the papers admitted into this volume might have been suffered to moulder undisturbed in their native obscurity:

IX. *Travels through Portugal and Spain, in 1772 and 1773.*
By Richard Twiss, Esq. F. R. S. *With Copper-Plates; and*
an Appendix. 4to. 11. 11s. 6d. in boards. Robinson.

THE author of these Travels appears to be one of the few gentlemen of fortune, who, scorning the frivolous dissipation of the age, prefer the visiting foreign countries to the un-

manly

manly amusements which at present so greatly prevail within the circle of fashionable life. We find, that before his excursion to Spain and Portugal, he has not only surveyed the different parts of Great Britain, which is a journey too seldom performed by the youth of our country, but has also traversed a greater extent of the continent than is usually visited on *the grand tour*.

For finishing a polite education, or for gratifying curiosity with the monuments of ancient genius and magnificence, Spain and Portugal are undoubtedly less attractive to a traveller than the more polished countries of Europe; but it is certain that knowledge may be improved in some degree, by viewing the manners of the rudest, as well as by an intercourse with the most civilized nations. Human nature is universally the same in all; and where we cannot collect any valuable acquisition to the arts or sciences, we may at least behold the inconveniencies that arise from the deficiency of them. The world was but little advanced in civilization when Ulysses attained so great wisdom by visiting various cities and people of different nations, that he is celebrated as the great example of political knowledge and sagacity.

A few years ago Mr. Barette published a journey into the same countries which are the subject of this volume; but different itineraries afford diversity of observation; and in so wide a field, successive travellers may pursue their enquiries without any of them following the footsteps of those who have preceded.

Mr. Twiss embarked on board one of the packets at Falmouth, on the 12th of November, 1772, and on the 17th landed at Lisbon. This city, he informs us, continues nearly in the same ruinous state to which it was reduced by the earthquake in 1755. Like Rome, it is built on seven hills, and the streets are very badly paved with sharp stones; nor are they lighted at night. The houses are generally two stories high, sometimes three, without any other chimney than that of the kitchen. Some of our readers, perhaps, will be surprised to know, that there is no newspaper or gazette in the Portuguese language; being prohibited in 1763. The aqueduct described in the following passage, may vie with any of the most celebrated structures that have been raised for public utility.

‘Near the city, in the valley of Alcantara, is situated the celebrated aqueduct which joins two hills; the arches in this part are thirty-five in number, fourteen large ones, and twenty-one smaller, the largest of which is three hundred and thirty-two feet in height, and two hundred and forty-nine feet in width

width ; so that St. Paul's church in London is only seventy two feet higher. There are ten smaller arches nearer to the city, and many still smaller near the source of the water which supplies this aqueduct. This water is emptied into a great reservoir at one of the extremities of Lisbon. The whole pile was erected in 1748 ; and happily received no damage from the earthquake in 1755. It is built of a kind of white marble. The pillars which support the arches are square, the largest measure thirty-three feet at each side of the base ; so that the breadth of this aqueduct is but a tenth part of its height, and consequently makes that height appear much more considerable than it really is to a spectator who stands under the great arch.

Mr. Twiss informs us, that he went to the palace at Bellem, to hear the Italian opera of Ezo performed. To this entertainment no ladies are ever admitted, nor are there any actresses. Instead of women, the female characters are personated by eunuchs, who are dressed in the habit of the sex they represent. This uncommon exhibition, we are told, is caused by the jealousy of the queen.

The palace at Bellem is a mean wooden edifice, without any thing worthy of remark, either in the structure or apartments ; and, what is extraordinary, there is not a single picture from any of the Italian schools in the whole kingdom of Portugal. In this country, Mr. Twiss likewise observed no statues, except two groupes in the royal garden at Bellem, which had been sent from Rome ; but he saw a remarkable large elephant, which was no less than twenty two feet in height.

In the account of one of the excursions which our author made from Lisbon, he describes the dance called fandango, the motions in which are very indecent.—The chief order of knighthood in Portugal is called *The Order of Christ*, and was instituted in 1283. This order, which is given to any person who is not a heretic, is so common, that Mr. Twiss observes, it is almost a disgrace to accept of it, though worn by the king himself. He has seen a valet de chambre, the keeper of a billiard-table, and a musician, decorated with its insignia.—In Portugal, nobility is not hereditary, but conferred in the same manner as knighthood is in England.—A proposal, we are told, was once suggested, of making a navigable canal between Lisbon and Madrid, by deepening the river Mançamarius, which empties itself into the Tagus ; but after several councils were held upon the subject, this salutary scheme was abandoned.

The ladies here ride on *burros*, or jack-asses, with a pack-saddle ; a servant attends with a sharp stick, which he uses in place of a whip ; and for retarding the beast when it goes too fast, the expedient is to pull it by the tail. We shall present

our readers with the following account of the dress, and some of the customs of the Portuguese.

‘ The dress of the men, among the common people is a large cloak and slouched hat; under the cloak they commonly wear a dagger, though that treacherous weapon is prohibited: the blades of some of these will strike through a crown piece. The women wear no caps, but tie a kind of net-work silk purse over their hair, with a long tassel behind, and a ribbon tied in a bow-knot over their forehead. This head dress they call *red-cilla*, and it is worn indiscriminately by both sexes. The London caricatures of Macaroni hair-clubs are not at all exaggerated when applied to the Portuguese. The gentry dress entirely in the French fashion.

‘ The ladies wear very large and heavy pendants in their ears: the sleeves of their gowns are wide enough to admit their waist, which, however, seldom exceeds a span in diameter.

‘ Large nosegays are much in fashion with the fair sex among the Portuguese. A very erroneous notion concerning them and the Spanish ladies prevails in England: we are apt to imagine that they are inclined to gravity and reserve; whereas, in reality, one ought to adopt Voltaire’s opinion of the ladies of the southern countries. He says, those of the northern climates have milk in their veins, whereas these have quicksilver in theirs. By this expression mercury, in a medical light, is not to be understood, but that they are as volatile as that mineral. I never met with women more lively in any part of Europe; they are perpetually dancing, singing, laughing, and talking, and are sprightly and vivacious in the highest degree.

‘ *Cortejos* here are synonymous with the Italian *Cicisbei*, but I do not mean to assert that *all* their ladies have such attendants; and to the honour of the British factory be it said, the conduct of the ladies who belong to it, has exempted them from any censure on that account.

‘ Towards the latter end of January I had determined to set out for Oporto, but I deferred my journey a few days, in order to be present at a singular execution, which was that of a man to be burnt alive. He was condemned for stealing the plate and vestments out of a church, and afterwards firing it, to conceal the theft. He had been a year in prison, and was dragged from thence to the church he had burnt, tied by the legs to the tails of two horses; but the friars of the *Misericordia* had placed him on an ox’s hide, so that he did not suffer much. Before the church was fixed a stake with a seat, on a scaffold elevated about six feet, under which faggots, torches, pitch-barrels, and other combustible materials were placed. The scaffold was environed by a regiment of cavalry, behind which stood most of the monks of Lisbon, who had joined in the procession. He was fastened to the stake at half an hour past five, and fire was immediately put underneath the scaffold. In five-and-twenty minutes all was reduced to ashes. The rope which tied his neck to the stake was soon

soon burnt, and then his body fell into the fire. He was probably stifled with the smoke before the flames reached him: the fire afterwards penetrated between his ribs, which were shortly consumed. This spectacle was very tremendous and awful. It was dark before the fire was put to the scaffold. Each of the cavalry had a torch in his hand; and the multitude of spectators was innumerable.

About four leagues from Lisbon stands the convent of Odivelas, where it is said, that three hundred beautiful nuns formed a seraglio for the late king; and where each of the ladies had one or more lovers among the men of quality.

From the city of Oporto, we are told, that twenty thousand pipes of wine are yearly exported; sixty thousand, which is computed to be the remainder of the produce, being consumed in the country.

On quitting Portugal, our traveller arrived at Almeida, in Spain, towards the end of February 1773; and soon after, he proceeded to Salamanca, of which he gives a particular description. But passing over this, as being too copious for insertion, we shall extract the account of Segovia.

'The first object of my attention in Segovia was the famous aqueduct, the building of which is attributed to the Goths, to Hercules, to the emperor Trajan, &c. Diego Colmenares, seems to make it cotemporary with the pyramids of Egypt, as he says there is much similitude between them and this aqueduct; and adds, that this is of a very different order of architecture from any of the five used by the Romans; but it is most generally believed to have been erected by Trajan. There is a range of one hundred and eighteen arches, over forty-three of which there is an equal number of others; the total is one hundred and sixty-one: the greatest height of this building is one hundred and two feet. The whole is built with stones of about three feet long, and two feet thick, without any mortar or cement; but those on the top of all are joined by cramp-irons. There are many houses built about this aqueduct, which prevent a complete and general view of it: the two largest arches serve as passages, which lead to the Plaza del Azoguejo. An English gentleman of my acquaintance, with two of his companions, walked over the top of the aqueduct, which is but eight feet broad, and without any parapet. On the whole, it is one of the noblest and most perfect monuments of antiquity now existing, and is at present as entire as when it was first erected. The Spaniards call it *el Puente*, or the Bridge, which is a very improper name.

'I afterwards went to the Alcaçor, or royal palace, situated on a rock, detached by a deep dry ditch from the city, with which it communicates by a strong stone bridge. It was built by the Moors in the eighth century; was afterwards inhabited by the kings of Castile, and is now used for a state prison;

there were thirteen Turkish corsair captains confined in it at the time I was there. Part of the palace is converted into a military school, in which eighty cadets are educated, who also reside here. This is the castle of Segovia mentioned in *Gil Blas*, which is an original French work of Mr. le Sage, and not a translation from the Spanish, as has been imagined.

* The castle is built of white stone, a tower rises from the center, environed with many turrets; the roof of the whole is covered with lead. In the royal saloon, round the wall, are fifty-two statues of painted wood; they represent a series of the kings and queens of Spain, sitting on thrones, and of several eminent persons, all as large as the life, with an inscription under each. The ceiling of this room, and of several others, is so well gilt, that though it probably was done seven centuries ago, it appears quite fresh and new.

* I was shewn the cabinet where Alfonso X. surnamed the Impious and the Wise, composed his Astronomical Tables, in 1260: he was here struck by lightning, the marks of which still appear in the wall.

The royal palace of St. Ildefonso is next described with great minuteness; and afterwards that of the Escorial, which is distant from the former about fifty-six miles, and from Madrid six leagues and a half. As this celebrated palace was not visited by Mr. Baretti in his journey, we shall lay before our readers part of the account of it delivered by Mr. Twiss.

* The village which gave name to this palace, is called el Escorial, derived from the Spanish word *Escoria*, which signifies the scum of melted metal, because formerly some iron mines were worked here.

* The whole building consists of a palace, a church, a convent, and a burial-place for the sovereigns of Spain. It was begun in 1563, by Philip II. in consequence of a vow he made, if he should vanquish the French army near St. Quintin's, which he did in 1557, on St. Laurence's day. The architects were John Bat. Monegro of Toledo, and John de Herrera, who finished it in 1586. It is dedicated to St. Laurence: and as this saint is said to have been broiled alive on a gridiron, in the third century, the founder chose to have the building on the plan of ~~that~~ culinary instrument, the bars of which form several courts, and the handle is the royal apartments.

* Gridirons are met with in every part of this building; there are sculptured gridirons, painted gridirons, iron gridirons, marble gridirons, wooden gridirons, and stucco gridirons; there are gridirons over the doors, gridirons in the yards, gridirons in the windows, gridirons in the galleries. Never was instrument of martyrdom so multiplied, so honoured, so celebrated: and thus much for gridirons. I never see a broiled beef stake without thinking of the Escorial. St. Jerom is the
second

second patron of this place. The monks who inhabit this convent, to the number of two hundred, are Jeronymites.

At the first sight of the Escorial, it conveys the idea of a square quarry of stone above ground; for it is indeed the largest, though not the most elegant palace in Europe. The Doric architecture prevails in it. It is wholly built of a grey stone, called *Beroquena*, resembling a kind of granite, though not so hard. It is situated in a dry soil, environed with barren mountains; which situation was chosen, because the quarries which supply the stone made use of for building it, were near at hand.

The Spanish description says, that the chief front is seven hundred and forty feet broad, and seventy feet high to the cornice, which goes round the whole fabric. I measured it myself, and found the breadth to be no more than six hundred and fifty-seven feet: the sides, which I likewise measured, are four hundred and ninety-four feet in depth; the Spanish book says five hundred and eighty.

There is a square tower at each end of the four corners, said to be two hundred feet in height.

The chief front, which has thirty-five windows in breadth, is turned towards the mountains, which are only a hundred paces distant; and, consequently, it is dark there half an hour before it is so at the back front, which commands a fine prospect, that reaches quite to Madrid.

It is said, that there are four thousand windows, and eight thousand doors in this building; one thousand one hundred and ten of these windows are on the outside of the four fronts. This number is falsely augmented by almost all the describers of it, to eleven thousand windows, and fourteen thousand doors.

There are three doors in the chief front. Over the principal entrance are the arms of Spain, carved in stone; and a little higher, in a nich, a statue of St. Laurence in a deacon's habit, a gilt gridiron in his right hand, and a book in his left: this statue, which is fifteen feet in height, was executed by John Bat. Monegro, and is of the *Beroquena* stone, except the head, feet, and hands, which are of marble.

Directly over the door are two enormous gridirons in stone basso relievo.

Mr. Twiss informs us, that eleven thousand reliques are preserved here, which we cannot blame him for the want of curiosity to survey. But he has not omitted to give an extract from the Spanish account of them, and which affords a striking picture of ridiculous superstition.

The royal apartments of the Escorial, we are told, contain nothing worthy of notice; the kitchen and fruit-garden, with the park, are about a league in circumference.—Our traveller next gives an account of the pictures, of which there are upwards of one thousand six hundred in oil colours, exclusive of the paintings in fresco; in which manner ten ciel-

ings are painted by Luca Giordano.—Another royal palace remained to be seen by our author on his arrival at Madrid. It was begun in 1736, and is said to be the grandest and most sumptuous of any in Europe.

‘It is square, and built of white stone, on the most elevated extremity of the town: the front is four hundred feet in length, as I measured it myself, and is of three stories in height, each of twenty-one windows; on the top is a balustrade, ornamented with stone vases. There are five doors in front; over the middle door is a gallery supported by four columns. At the back front is a grand flight of steps. The architect of this palace is Signor Sacchetti, an Italian, who still lives in Madrid, though very old and infirm. The grand cortile is a square of one hundred and ninety five feet. The dome of the chapel is supported by sixteen marble columns. The grand saloon of state is one hundred and twenty feet in length, and has five windows in front; it is entirely hung with crimson velvet, richly embroidered with gold, and farther ornamented with twelve of the looking-glasses made at St. Ildefonso, each ten feet high, and in magnificent frames, and with twelve tables of the finest Spanish marbles. The ceiling was painted in fresco, in 1764, by Tiepolo the Venetian, who died here lately.’

Mr. Twiss has given a catalogue of the paintings in this palace, among which there appears to be many pieces of great merit. He has also gratified us with the fable of a comedy called, *Disdain with Disdain*, and which is esteemed one of the best Spanish plays. But as the account of it would afford but little entertainment, in any other light than as a contrast to the nobler dramatic productions of our own country, we shall break off the subject, and for the present, take our leave of this agreeable traveller.

[*To be continued.*]

X. *The Elements of Dramatic Criticism.* By William Cooke, Esq. of the Middle Temple. 8vo. 4s. in boards. Kearsly.

AS the character of dramatic compositions is usually determined in the theatre, rather than in the closet, productions of that kind are more subjected to examination than any other species of the works of literary genius. Without regard to the judgment of the few, who are qualified to decide by their knowledge of nature and propriety, the public assume the right of becoming arbiters on the fate of theatrical representations. In no other case, perhaps, is the *vox populi* of greater authority, or more unerring, than in that which we are at present considering. For the final appeal of the dramatic poet is to those mental feelings, that are common to the whole body of the spectators; and which, though more or less

less acute, in proportion to the degree of sensibility in different persons, are, however, universally excited by one general principle in human nature. At the same time, it must be acknowledged, that, on account of the various ways in which this principle may be addressed, and the means whereby it may operate, under the influence of particular modes of education, diversity of customs, and other circumstances, it may in some cases depart from rectitude of decision, and recourse must be had to certain fixed laws, established upon the authority of approved judges of the drama.

In consequence of the expediency of such a code of criticism, the subject has been copiously treated by several eminent writers in modern times, who have generally adopted the system of Aristotle, the great legislator of dramatic, as well as epic poetry. But these works being known only to the more learned, the treatise now before us may not prove unacceptable to the public; and it is attended with the advantage of exhibiting a regular analysis of the several different kinds of theatrical representations.

In the first chapter, Mr. Cooke delivers a short account of the origin of the ancient drama; and, in the second, explains the nature of the prologue, episode, exode, and chorus. In the three subsequent chapters, he treats respectively of the verse, recitation, and music; of the masks of the ancients; and of the division of theatrical declamation between two actors. In the sixth, he proceeds to tragedy, illustrating its nature by the definition of Aristotle; and he afterwards separately considers its various parts, as distinguished into fable, manners, sentiments, and diction; some of which he elucidates by examples from English dramatic writers.

The author next considers the three unities of action, time, and place; with respect to the two latter of which he is of opinion, that, though they were indispensable in the Grecian and Roman theatre, there is not now the same necessity for a strict observance of them; and he founds this opinion upon a material difference in the constitution of the ancient and modern drama. The Grecian drama, he observes, is a continued representation without any interruption, affording no opportunity to vary the place of action, nor to prolong the time beyond that of the representation; whereas ours having dropped the chorus, and the stage being totally evacuated during the intervals of representation, we are not subjected to so narrow restrictions in the articles of time and place. This remark is undoubtedly just and forcible, when urged in support of only a moderate extension of those unities, but it never can be pleaded in defence of such extraordinary deviations

as violate that degree of probability which is a fundamental principle of the drama. We therefore coincide in opinion with our author in the following passage.

‘ There are, says he, we acknowledge, some effects of great latitude in time, that ought never to be indulged in a composition for the theatre; nothing can be more absurd, than at the end of the play to exhibit a full grown person, who appears a child at the beginning; the mind rejects, as contrary to all probability, such a latitude of time; the greatest change from place to place, cannot have the same bad effect; in the bulk of human affairs, place is not so very material, as the mind when occupied with any interesting event, is little attentive to minute circumstances, because they scarcely make any impression.

‘ But though we have thus taken arms to rescue some of our best poets from the despotism of antient critics, we would not be understood to justify liberty without any reserve. An unbounded licence with relation to place, and time, is faulty for a reason that seems to be overlooked; that it seldom fails to break in upon the unity of action. In the ordinary course of human affairs, single events, such as are fit to be represented on the stage, are confined to a narrow spot, and generally employ no great extent of time, we accordingly, seldom find strict unity of action in a dramatic composition, where any remarkable latitude is indulged in these particulars; we must say, further, that a composition which employs but one place, and requires not a greater length of time, than is necessary for the representation, is so much the more perfect, because the confining an event within so narrow bounds, contributes to the unity of action, and also prevents that labour, however slight, which the mind must undergo, in imagining frequent changes of place, and many intervals of time: but still we must be so far an advocate for the moderns, that such limitation of time, and place, as was necessary in the Grecian drama, is no guide to us, and therefore, though it may add, in point of rule, one beauty more to the composition, it is at best but a refinement, which may justly give place to a thousand beauties more substantial; and we may add, that it is extremely difficult (if not impracticable) to contract within the Grecian limits, any fable so fruitful of incidents in number, and variety, as to give full scope to the fluctuation of passion.’

Mr. Cooke afterwards draws a comparison between the ancient and modern drama, and endeavours by several arguments to evince the superiority of the latter. He thinks, however, that in one article the Grecian model has greatly the advantage; as the chorus not only supports the impression which has been made upon the audience, but likewise prepares them for being more readily affected by the scenes which succeed. Mr. Cooke here suggests the propriety of introducing a de-

detached chorus into our theatrical representations, which, without subjecting us to any limitations of time or place, would recruit the spirits of the audience, and preserve entire the tone of passion that had been excited. He enumerates the following instances of impropriety to which the ancient dramatic poets were reduced, in the management of the fable, on account of the narrow limits by which they were circumscribed, respecting the unities of time, and place.

* In the *Hippolytus* of Euripides *, Phædra, distressed in mind and body, is carried without any pretext from her palace, to the place of action; she is there laid upon a couch, unable to support herself, and made to utter many things improper to be heard by a number of women who form the chorus; what is still worse, her female attendant uses the strongest intreaties to make her reveal the secret cause of her anguish; which at last Phædra, contrary to decency and probability, is prevailed upon to do in presence of that very chorus †.

† Alcestes, in Euripides, at the point of death, is brought from the palace to the place of action, groaning and lamenting her untimely fate ‡. In the *Trachiniens* of Sophocles §, a secret is imparted to Dejanira, the wife of Hercules, in presence of the chorus. In the tragedy of *Iphigenia*, the messenger employed to inform Clytemnestra, that Iphigenia was sacrificed, stops short at the place of action, and with a loud voice, calls the queen from her palace to hear the news. Again, in the *Iphigenia in Tauris*, the necessary presence of the chorus forces Euripides into a gross absurdity, which is to form a secret in their hearing; and to disguise the absurdity, much courtship is bestowed on the chorus, not one woman, but a number, to engage them to secrecy. In the *Medea* of Euripides likewise, that princess makes no difficulty, in presence of the chorus, to plot the death of her husband, his mistress, and her own father, the king of Corinth, all by poison; it was necessary to bring Medea upon the stage, and there is but one place of action, which is always occupied by the chorus; this scene closes the second act; and, in the end of the third, she frankly makes the chorus her confidants, in plotting the murder of her own children. Terence too, by identity of place, is often forced to make a conversation within doors loud enough for the open street; insomuch that the cries of a woman in labour, are heard there distinctly.

* The Grecian poets are not more happy in respect to time, than to place: in the *Hippolytus* of Euripides, that prince is banished at the end of the fourth act; and in the first scene of the following act, a messenger relates to Theseus the whole particulars of the death of Hippolytus by the sea monster; that remarkable event must have employed many hours; and yet, in

* Act 1st, Scene 6th.

† Act 2d, Scene 1st.

‡ Act 2d, Scene 2d.

§ Act 2d.

the representation, it is confined to the time employed by the chorus, upon the song at the end of the 4th act; this inconsistency is still greater in the *Iphigenia in Tauris*, in the 5th act, scene 4th, as the song could not exhaust half an hour, and yet the incidents, supposed to have happened during that time, could not naturally be transacted in less than half a day.

* The antients are forced, not less frequently to transgress another rule, derived also from a continued representation, which is, that as a vacuum, however momentary, interrupts the representation; it is necessary the place of action be constantly occupied. Sophocles, in respect to this rule, as well as to others, is generally correct; but Euripides cannot bear such restraint; he often evacuates the stage, and leaves it empty for others in succession. *Iphigenia in Tauris*, after pronouncing a soliloquy in the first scene, leaves the place of action, and is succeeded by Orestes and Pylades; they, after some conversation, walk off, and Iphigenia re-enters, accompanied with the chorus: in the *Alcestes*, which is of the same author, the place of action is likewise void, at the end of the third act. It is true, to cover the irregularity, and to preserve the representation in motion, Euripides is extremely careful to fill the stage without loss of time; but this is still an interruption, and a link of the chain broken; for, during the change of the actors, there must be a space of time, during which, the stage is occupied by neither set; it makes, indeed, a more remarkable interruption, to change the place of action, as well as the actors, but this was not practicable upon the Grecian stage.

Mr. Cooke desires to be understood, that he pleads for no change of place in the modern drama, but after an interval; nor for any latitude in point of time, but what falls in with an interval; for he admits that the unities of place and time ought to be strictly observed during each act.

In the twelfth chapter the author treats of some inferior rules proper to be observed in tragedy; the thirteenth is allotted for shewing that tragic subjects affect us more than those of comedy; in the next he makes some observations on tragi-comedy; in the fifteenth he traces the origin and progress of ancient comedy; the sixteenth recites the laws of comedy; in the seventeenth Mr. Cooke makes some animadversions on sentimental comedy; and in the eighteenth he endeavours to confirm the observation, that the characters of comedy are far from being exhausted.

In the nineteenth chapter the author examines the question, whether tragedy or comedy be the more difficult to write. His opinion with respect to this subject will appear from the following extract.

* Let us consider the final purposes of tragedy and comedy. Is not the one the art of striking those strings of the heart which
are

are most natural, terror, and pity? And is not the other, the art of making us laugh? now the gentleman, and the rustic, in tragedy, have both sensibility and tenderness of heart, perhaps, in a greater or less degree; but as they are men alike, the heart is moved by the same touches; whereas in comedy the strings which must be touched for this purpose, are not the same in the gentleman and the rustic. The latter will laugh out on the coarsest jest, whereas the former is only to be moved by a delicate conceit: the passions depending on nature, merriment upon education.

The spectators of a tragedy, if they have but little knowledge, are almost all on a level; but with respect to comedy, we have many classes of people, all of whom will judge in their own way. The laughter of a theatre is of a very different stamp with that which is given to good humour, conviviality, complaisance, respect, and flattery. In these artifice and wine, are the general motives; but in a theatre every spectator impartially judges of wit, by his own standard, and measures its extent and force by his capacity, and condition. Thus different capacities and conditions of men, making them diverted on very different occasions, it requires the highest exertion of genius, to diffuse wit or humour, so as it shall be universally felt.

If, therefore, we consider the end of the tragic and comic poet, the comedian must be involved in much more difficulties, without taking in the obstructions to be encountered equally by both, in an art which consists in raising the passions, or the mirth of a great multitude. The tragedian has little to do but to reflect upon his own thoughts, and draw from his heart those sentiments which will certainly make their way to the hearts of others: whilst the comedian must take many forms, and change himself, like a second Proteus, almost into as many persons as he undertakes to divert. In short, to make the former, is to get materials together, and to arrange them like a skilful architect; but to make the latter, is to build, like *Æsop*, in the air. Hence we would give the preference to comedy, which we would be understood, however, by no means, to pronounce as a dogma, but as an opinion we have a right to give upon a general subject of enquiry.

The remaining chapters are employed on the subjects of pantomime, farce, the education of the Greek and Roman actors, and general instructions for succeeding in the art of acting.

In this treatise Mr. Cooke has delivered a concise and perspicuous system of Dramatic Criticism, compiled from the most approved writers, and interspersed with judicious reflections of his own; but we cannot avoid remarking, that he sometimes appears deficient in elegance of style, and correctness of language.—As such defects are frequently occasioned by the hurry of composition, we have reason to believe that Mr. Cooke, in a future edition, will obviate this objection.

XI. *Imitations of the Characters of Theophrastus.* 8vo. 2s.
sewed. Leacroft.

THIS celebrated philosopher was a native of Lesbos, and studied successively under Plato and Aristotle, by the latter of whom he was particularly distinguished, on account of his genius. Upon Aristotle's retiring to Calchis, Theophrastus succeeded him in the Lyceum, where he taught philosophy with great reputation during a period of almost forty years. The various tracts he composed are said to have amounted to upwards of two hundred, of which only a few now remain. By Cicero, who appears to have been a great admirer of his works, he is styled the most elegant and learned of all the philosophers. That he derived not his knowledge from speculation within the walls of the Academy, but was intimately conversant with life and manners, is evident from his writings, as well as from collateral testimony. The several characters he has drawn are delineated with the colours of truth and nature, and discover no less justness of description, than extensive observation of men and things.

The moral Characters of Theophrastus, with all the distinguished merit which they possess, are in some places imperfect, with respect both to matter and connexion. Whether this fault be owing to the philosopher, by whom they were written at a very advanced age, or proceeds from the mutilation and inaccuracy of transcribers, it is difficult to determine; but from the judgment of the author there is reason to conclude, that the latter of these causes has operated in a considerable degree. As a specimen of these Characters, we insert the following.

‘ T H E F L A T T E R E R .

‘ The flatt’rer is a nurse to wait on,
And feed with pap, his baby great one,
And sooth the froward pouting thing
With “ That’s a dear,” and “ There’s a king.”
He’ll smirk upon his lord, and cry,
How you arrest the public eye!
In truth, whene’er you come in view,
There’s no one look’d upon but you:
But, à-propos, the club last night
Was vastly num’rous and polite;
And there you had such honour paid,
Such justice done, I should have said;
For you, they all declar’d, might claim
A kind of full exclusive fame.
Thus prating, if a straggling mote
Should trespass on his lordship’s coat,

Or

Or thread should seem inclin'd to stray,
 He picks it cringingly away.
 Should a grey hair perchance arise,
 It proves my lord extremely wise;
 But, if his poll quite black appears,
 It shows great vigour at his years.
 The flatt'rer, till his patron's heard,
 Wo'n't suffer you to speak a word;
 But all the while, before his face,
 Praises his manner, tone, and grace;
 And then chimes in at ev'ry close
 With—What amazing thoughts are those!
 Before his patron has well spoken
 As vile a jest as could be broken,
 The sycophant begins to stare,
 And strains, and wriggles in his chair,
 And bites his handkerchief in half
 To stifle the pretended laugh.
 He'll strut before his lord, and bawl,
 Stand back there, fellows! from the wall:
 A plague upon ye, and a new rope!
 You croud the greatest man in Europe.
 He carries to his patron's sons
 His pockets stuff'd with macaroons;
 And in his presence he'll carefs 'em,
 And kifs, and dandle 'em, and bless 'em,
 And swear he doats on 'em the rather
 'Cause they're so vastly like their father!
 'Tis plain the flatt'rer must have got
 The length too of his patron's foot;
 For, should his lordship but try on
 A pair of pumps, 'tis ten to one
 But he protests, he never knew
 So neat a foot done justice to!
 Soon as he learns my lord intends
 A visit to some neighb'ring friends,
 Off starts the flatt'rer to announce
 His coming, and runs back at once,
 And says, I have propounded to 'em
 The honour you *vouchsafe* to do 'em.
 If he would court some patroness,
 He's quite a connoisseur in dress,
 And skips and dances up and down
 To half the mam'oiselles in town;
 Descants on all that women wear—
 A very band-box chevalier.

He

He no where more completely shines
 Than when he with his lordship dines;
 Of smiles and praises how profuse!
 He sips and smacks the rosy juice;
 On ev'ry dish in rapture dwells,
 Develops how each sauce excells;
 Then turns, and wishes he could see
 His lordship eat more heartily.
 His lordship's footman he outskips
 To reach a cushion for his hips:
 Then sits him down politely near,
 And hangs in whispers on his ear;
 Nor deigns the company a word,
 But what's in deference to my lord.
 Viewing some house, he reads a lecture
 On its majestic architecture;
 Remarks with exquisite delight
 That it's a most enchanting site;
 The park too is immensely pleasant;
 That is, if their possessor's present:
 Nay, he can even raise his battery
 On base of other people's flattery,
 And, though they dedicate like STEEL,
 They don't do justice by a deal:
 And portraits, flatt'ring out of reason,
 Strike him the moment that he sees one!
 In short, he's like a fawning hound,
 That barks, and jumps, and capers round,
 And lets you play with him, or kick,
 In hopes to get a bone to pick.'

In many parts of the work, the translator has used so much freedom with the original, that the volume is rather an imitation than a faithful version of the *Moral Characters of Theophrastus*. It conveys, however, such an idea of the manner of this celebrated ancient, as may serve to shew, in what degree he united a genius for the *vis comica* with the abstruse speculations of the philosopher.

XII. *The Politician's Dictionary; or, a Summary of political Knowledge, 2 Vols. 8vo. 10s. in boards.* Allen.

WE have frequently had occasion to observe the utility of Dictionaries in every branch of knowledge that can be acquired from books. At the same time that the alphabetical arrangement is most convenient for the reader, it admits of a greater variety of subjects, and a more copious detail, than
 would

would be consistent with perspicuity or natural connection in any other form of writing. If such be the advantage of dictionaries, even when restricted to particular arts or sciences, their value is proportionably increased when they comprehend a larger circle of objects, and those too of the greatest importance not only to individuals, but the general interest of society.

Of this kind is the work which now lies before us, wherein the author has amassed and elucidated such articles of information as are necessary for those who would acquire a competent knowledge in the extensive science of politics; a science which, as well as being always ornamental, becomes daily more useful, and in some degree requisite to British subjects.

In a publication of this kind, it is not to be expected that we are to enumerate the multitude of articles of which it consists: all that is practicable or incumbent upon us is to deliver a general character of the work. That our readers may be enabled, however, to form some idea of the contents of this Dictionary, and the manner in which it is executed, we shall mention a few of the articles, and subjoin an extract.

The work begins with the article *ACAPULCO*, under which head the author gives an account of the commerce carried on between Spanish America and the Philippine islands, a trade of the greatest importance to that nation.—In perusing the article *AGRICULTURE*, we meet with many observations on the state of Britain and other countries, with a variety of remarks on the advantages resulting from this internal source of riches and national strength.—The article *ARMY* exhibits a distinct, and we have reason to think, an accurate detail of the number of troops, cavalry and infantry, of the most considerable powers of Europe, with the annual expence of the military establishment. The information here contained is of consequence to those who would form a judgment of the comparative force of the different countries.

The author has elucidated the Balance of Trade, and made just remarks on the various methods that have been proposed for determining this important problem. Nor has he omitted giving an account of *COLONIES*, a subject particularly interesting at the present juncture.—Under the article *ENGLAND*, we have a minute account of the extent of the country, the rental, the quantity of products, with the general income, by agriculture, manufactures, and commerce.—In treating of *TAXES*, the author discovers political knowledge, as well as extensive observation.—We shall conclude our detail of this work with annexing a proposal which the author advances under the article of *TRADE*.

‘ We

* We have mentioned somewhat of the possibility of re-entering once more into the island of Japan. But if that should be thought too hazardous, what can hinder some of our ships from visiting Formosa? A fruitful, pleasant, and well situated island. Are there not a thousand pretences that may be suggested for putting in there? And if the vessel that makes this attempt be a ship of force, and well manned, is there any reason to doubt that she would be able to procure that respect which would make way for trade? It may be replied that the Chinese laws are so strict, that there is no trading in Formosa without the emperor's leave. To which I reply, that it is very well known the Chinese insist upon their laws in the most peremptory manner, where they are sure they have force enough to support and carry them into execution. On the other hand, where this is not to be done, they are very slow in coming to extremities, and had rather bate some of their punctilios than run the hazard of a dispute that might be attended with bad consequences.

* In times past the Dutch made the conquest of this island, or rather the Dutch East-India company made it, and kept possession of it in spite of the whole force of the Chinese empire. I am very far from saying that this should become a precedent to our East-India company, or that they ought to attempt either a conquest or a settlement by force; all I contend for is, that if the Dutch East-India company conquered it, the English East-India company might find a way to trade there. They would find their account in it, and the nation would find their account in it; and though it might cost some time and trouble to bring it about, yet this very time and trouble would for so long a space exclude other nations, and we might perhaps find a means of putting the trade there on such a foot as to keep it wholly, and for ever to ourselves.

* If we never try, it is certain we shall never succeed; and if the Swedes or Danes had been discouraged by such obstacles, there is no doubt but they had never brought that trade to bear, which they now enjoy. Besides, when our Drakes and Cavendishes undertook those perilous voyages in the dawn of our navigation, they had much greater difficulties to struggle with, and much less assistance to hope for, yet they overcame them all; and to their boldness and intrepidity we owe that figure we have since made as a maritime power. If therefore a spirit of this kind could be raised, or rather revived, why should not we expect some such like effects? Or why should we rest satisfied with the present state of things, and lay aside all thoughts of improving or extending our commerce, when we see other nations far less able and powerful than our own, and
under

under much greater difficulties than we have any grounds to fear making such attempts, and making them with success.'

In compiling this work, the author has selected the most interesting articles that occur in political writers, which he has improved by observations and remarks. He has also enriched it with several original Essays on important subjects. In all the lights in which this work can be considered, it is a valuable repository of those branches of knowledge which concern the gentleman, the merchant, and the farmer.

XIII. *A History of the Work of Redemption.* By the late Reverend Mr. Jonathan Edwards, President of the College of New Jersey. 8vo. 5s. in boards. Buckland.

THIS work is said to contain the outlines of a body of divinity, in a method entirely new. But all the novelty there is in it, if in fact there is any, consists in its being drawn up in the form of a history, illustrating this general principle, that 'the work of redemption is a work that God carries on from the fall of man to the end of the world.'

In pursuance of this design the author endeavours to establish these three propositions:

I. That from the fall of man till the incarnation of Christ, God was doing those things, which were preparatory to Christ's coming, and working out redemption, and were fore-runners and earnest of it.

II. That the time from Christ's incarnation, till his resurrection, was spent in procuring and purchasing redemption.

III. That the space of time from the resurrection of Christ, to the end of the world, is all taken up in bringing about, or accomplishing the great effect or success of that purchase.

In evincing the truth of the first proposition, that is, in recapitulating and explaining the history of the Old Testament, he produces a great variety of types and figures, which, according to his imagination, 'shadow forth' the redemption, or some circumstance belonging to the Christian dispensation. Take the following examples:

'It is likely that these skins that Adam and Eve were clothed with, were the skins of their sacrifices. God's clothing them with these was a lively figure of their being clothed with the righteousness of Christ. This clothing was no clothing of their own obtaining; but it was God that gave it them. It is said "God made them coats of skins, and clothed them;" as the righteousness our naked souls are clothed with, is not our righteousness, but the righteousness which is of God. It is he only clothes the naked soul.

‘ Our first parents, who were naked, were clothed at the expence of life. Beasts were slain, and resigned up their lives a sacrifice to God, to afford clothing to them to cover their nakedness. So doth Christ, to afford clothing to our naked souls. The skin signifies the life : So Job ii. 4. “ Skin for skin, yea all that a man hath will he give for his life ;” *i. e. life for life.* Thus our first parents were covered with skins of sacrifices, as the tabernacle in the wilderness, which signified the church, was, when it was covered with rams skins died red, as though they were dipped in blood, to signify that Christ’s righteousness was wrought out through the pains of death, under which he shed his precious blood . . . After their fall they were awakened, and ashamed with a sense of their guilt, when their eyes were opened, and they saw that they were naked, and sewed fig-leaves to cover their nakedness : as the sinner, under the first awakenings, is wont to endeavour to hide the nakedness of his soul, by patching up a righteousness of his own.’

A man may find a type and a figure in any thing, who can find them under the fig-leaves of Adam and Eve. A writer *, not unlike the President of the College of New Jersey in taste and invention, has observed, that an acorn is the emblem of circumcision, because it resembles *penem sine præputio.*

Speaking of the flood, our author says : ‘ That water that washed away the filth of the world, that cleared the world of wicked men, was a type of the blood of Christ, that takes away the sin of the world. That water that delivered Noah and his sons from their enemies, is a type of the blood that delivers God’s church from their sins, their worst enemies. That water that was so plentiful and abundant, that filled the world, and reached above the tops of the highest mountains, was a type of that blood, the sufficiency of which is so abundant, that it is sufficient for the whole world ; sufficient to bury the highest mountains of sin. The ark, that was the refuge and hiding-place of the church in this time of storm and flood, was a type of Christ, the true hiding place of the church from the storms and floods of God’s wrath.’

In another place we are told, ‘ that the Red sea did represent Christ’s blood ; because the apostle compares the children of Israel’s passage through the Red sea to baptism.’

Christ, who by such writers as our author, is supposed to be represented by an infinite variety of types and shadows, is said to have been prefigured by the burning bush, which Moses saw

* Duncan Forbes.

in the wilderness. The similitude is enigmatical, but here it is: 'Christ is called the *branch*. The bush grew on Mount Sinai or Horeb, which is a word that signifies a dry place, as the human nature of Christ was *a root out of a dry ground*. The bush burning with fire represented the sufferings of Christ, in the fire of God's wrath.'

Naturalists have frequently puzzled themselves in attempting to account for the first peopling of America. But they may spare all future disquisitions. Our author has solved the difficulty by the following curious hypothesis.

'The devil being alarmed and surprized by the wonderful success of the Gospel, which there was the first three hundred years after Christ, and by the downfall of the heathen empire in the time of Constantine; and seeing the Gospel spread so fast; and fearing that his heathenish kingdom would be wholly overthrown through the world, led away a people from the other continent into America, that they might be quite out of the reach of the gospel, that here he might quietly possess them, and reign over them as their God.' P. 44. 295.

No wonder we have heard so much of the turbulent, refractory, and rebellious spirit of the North Americans. Mr. President accounts for it—America was colonized by the devil!

This learned author, as we are informed, has left in MS. several hundred sermons on doctrinal and practical subjects, explications of above five hundred texts of scripture, and essays on the truth and excellency of the Christian religion, the harmony of the Old and New Testament, the divinity of Christ, the necessity and reasonableness of atonement, and of the imputation of merit, the eternity of hell torments, the foreknowledge of God, predestination, &c. which the editor has some thoughts of publishing, if this volume should meet with encouragement. The good people of America are welcome to these 'valuable remains,' for there, we are told, they have been applauded; but such pious rhapsodies, as we may expect from this writer, are already too numerous amongst us; and we sincerely wish, that no more may be imported.

XIV. *A New Geographical Grammar: containing a comprehensive System of Modern Geography, after a New and Curious Method. To which is added an Appendix: containing a Geographical Table, with the Names and Situations of the chief Cities, Towns, &c. Alphabetically arranged. The whole laid down in a Manner so easy and natural by Way of Dialogue, between a Master and his Scholar, as to be understood by the meanest Capacities, and very proper for the Use of Schools in general. Illustrated with Maps and other Copper-plates. By Charles Vyse, Teacher of the Ma-*

thematis, and Author of the Tutor's Guide, &c. &c. 12mo. 4s. bound. Robinson.

THE usefulness of geographical publications is so universally acknowledged, that it would be superfluous to insist on it here. Our task is, therefore, only to enquire how the work before us is executed. The mode of Dialogue, in which Mr. Vyse hath chosen to treat his subject, seems peculiarly adapted to a geographical work; the explication of one phenomenon, one division of the globe, &c. naturally leading the pupil to enquire about others, and curiosity being never at a loss to ask pertinent questions concerning the various inhabitants of the earth, the climates, productions, &c. It is true this mode is not favourable to elegance of style; but information, more than oratory, is the business of such works as the present.

Mr. Vyse begins with an explanation of what relates to general geography, viz. the Natural and Artificial Divisions of the Earth, its Motion, Figure, and Magnitude; the Theory of the Winds and Tides; the Doctrine of the Sphere; the Principles of Astronomy; the Use of the Globes; and the Construction and Use of Maps. He then proceeds to the Particular Geography of Europe, and describes its Boundaries, its ancient Inhabitants, and the Empires, Kingdoms, States, &c. into which it is now divided. The Geography of each State in particular follows next, with an Account of its Climate, Air, Soil, Productions, Mountains, Forests, Mines, Metals, Minerals, Rivers, Lakes, Animals, Birds, Fishes, Number of People, with their Customs, Manners, and Religion, Historical Events, Constitution of Government, Commerce, Arts, Manufactures, Learning, Learned Men, Vegetables, Fruits, &c. The other quarters of the world are afterwards treated of in the same manner.

The information given in this work is as copious as the size of the volume will permit, and fully sufficient to give the younger class of pupils such a portion of geographical knowledge as suits their comprehension. To them, therefore, this publication must be useful, and particularly to those of the fair sex, who generally imbibe so very little of this kind of knowledge, that on many occasions those even of a superior rank in life betray an ignorance that diminishes the respect to which their appearance seems to entitle them.

To give our readers a specimen of the manner in which this work is executed, we shall present them with the author's account of the tides.

* S. What am I to understand by the tides?

* M. By the tide is meant that motion of the waters in the sea and large rivers, by which they are found to rise and fall regularly. The motion of the water during its rising is called its

its flowing or flux, and that during its falling is styled its ebbing or reflux.

‘ S. Can this extraordinary phenomenon be rationally accounted for ?

‘ M. The ancients formed several hypotheses to account for the rising and falling of the waters ; but the true cause was unknown till Sir Isaac Newton discovered it.

‘ S. Can you explain it in such a manner as to give me some idea of this curious operation of nature ?

‘ M. I will endeavour to explain it in the clearest manner I am able ; but as the subject is very curious, the utmost attention will be necessary on your part ; for otherwise the attempt will prove abortive.

‘ It is abundantly evident, from daily experience, that all bodies thrown upwards from the earth, fall down to its surface in perpendicular directions ; and as all lines perpendicular to the surface of a sphere tend towards the center, therefore the lines along which all heavy bodies fall are directed towards the center of the earth ; and as these bodies apparently fall by their own weight or gravity, the law by which their fall is regulated is called the law of gravitation. But as these bodies are undoubtedly drawn towards the earth by some active quality, it is not improper to say they are attracted by the earth ; and therefore, in respect to the earth, the words attraction and gravitation may be used for one another, as they both imply the same thing, viz. that power or law by which heavy bodies tend towards the center of the earth.

‘ By a sagacity peculiar to himself, Sir Isaac Newton discovered, that this law is universally diffused throughout the world, and that the regular motions among the heavenly bodies governed by this principle ; so that the earth and moon attract each other, and are both attracted by the sun. He also discovered, that the force of attraction exerted by these bodies on each other was less and less, as the distance increased, in proportion to the squares of those distances ; that is, the power of attraction at double the distance was four times less ; at triple the distance nine times less ; and so on in the same proportion.

‘ From these principles, it will follow, that as the earth is attracted by the sun and moon, all parts of the earth will not gravitate towards the center in the same manner as they would, provided these parts were not affected by such attractions. And it is very evident, that if the earth was entirely free from such attraction, the ocean would have neither flux nor reflux ; because as every part of it would then be equally attracted towards the center of the earth, a perfect stagnation would be the inevitable consequence : but since this is not the case, the ocean must rise higher in those parts where the sun and moon diminish the gravity of the waters, or where the sun and moon have the greatest attraction ; and as the force of gravity must be the most diminished in those places of the earth to which the moon is nearest or in the zenith, her attraction there is consequently most powerful. The waters, therefore, in those parts of the

sea,

sea, will rise higher than others, and be full sea or high-water there.

‘ Consequently the parts of the earth directly under the moon, and also those that are directly opposite, will have their high-water at the same time; for either of the halves of the earth would equally gravitate towards the other, were they free from all external attraction; but by the action of the moon, the gravitation of one half of the earth towards its center is diminished and the other increased. Now in that hemisphere of the earth next the moon, the parts in the zenith being most attracted, and consequently their gravitation towards the earth's center diminished; therefore the waters in these parts must be higher than in any other parts of this hemisphere; and in the hemisphere farthest from the moon, or those in the nadir, being less attracted by the moon than in the parts nearer to her, gravitate less towards the earth's center; and consequently the waters in those parts also must be higher than they are in any other part of that hemisphere.

‘ At the same time it will be low-water in those parts of the earth where the moon appears in the horizon, or 90 degrees distant from the zenith and nadir; for as the waters at the zenith and nadir rise, the adjacent waters will press towards those places, in order to maintain the equilibrium, and others, to supply their places, will move the same way; and in this manner the motion will be continued to the places 90 degrees distant from the zenith and nadir; that is, in those places where the moon appears in the horizon; consequently the water in those places will be at the lowest.

‘ S. I think I comprehend the whole of what you have delivered; but should be glad to know why the tides are higher at the full and change of the moon, and lower at the quarters, than at other times?

‘ M. I was going to explain that particular, which flows from the same principles. At the full of the moon she is directly opposite to the sun, and therefore their forces jointly conspire to rise the waters; for when the moon makes high-water in the zenith, the sun does the same in the nadir. These are called spring tides, and those which happen at the quarters of the moon neap-tides. The reason why the neap-tides are lower than any other, is, because in the quarters of the moon, when these tides happen, the two luminaries are 90 degrees distant from each other: that is, when the moon is in the zenith, the sun is in the horizon, and when the sun is in the zenith the moon is in the horizon; consequently where the moon rises the waters the sun depresses them, and rises them where the moon depresses; so that the rise of the tides is only equal to the difference between their attractions.

‘ S. But does the phenomena of the tides agree with this theory? is it always high-water when the moon is either in the zenith or nadir?

‘ M. The phenomena of the tides would always agree with the theory, if the whole earth was entirely covered with water; but

but as this is not the case, and there are multitudes of islands, besides the continents, lying in the way of the tide, which interrupt its course; the water often cannot flow from east to west, but must take some other direction; and therefore the times of high-water will not at all places be when the moon is in the meridian. Common experience confirms this remark; for the tide of flood sets to the southward along the coast of Norway, and continues in course along the eastern shore of Great Britain, supplying all the harbours, rivers, &c. in its track, one after another: because it is impossible for the general current of the waters from east to west to be continued, on account of the large continent of Holland, Norway, Russia, &c. but as water always endeavours to maintain a level, it will in its passage flow towards any other point of the compass, to fill up vacancies wherever they are found. In consequence of this motion of the tide to the southward, the ports of Scotland must be first supplied. Accordingly it is known, that on the days of the full and change of the moon it is high-water at Aberdeen at 45 minutes after 12 at night; but at Tinmouth-bar not till 3 in the morning. Hence rolling to the southward, it makes high-water at the Spurn a little after 5, but not till 6 at Hull, because of the time requisite for its passing up the river; thence passing over the Well-bank into Yarmouth-roads, it makes high-water there a little after 8, but not before 9 in the pier, and it requires an hour more to make high-water at Yarmouth-quay; in the mean time the flood setting away to the southward, it makes high-water at Harwich about half an hour after 10, at the Nore at 12, at Gravesend at half on hour after 1, and at London at 3, all the same day. In the same manner the course of the tide may be traced in every part of the world, and will be found to agree with the theory already explained, regard being had to the interruptions of the general motion of the waters from east to west by continents, islands, &c.

I shall finish this account of the theory of the tides with one further remark, namely, that the spring-tides do not happen directly at the time when the moon is at the full and change, but a day or two after, when the attractive forces of the sun and moon have acted together for some considerable time; in like manner the neap-tides happen a day or two after the quarters, when the effect of the moon's attraction has, for several days together, been lessened by that of the sun.'

FOREIGN ARTICLES.

XV. *Alfred, Koenig der Angel-Sachsen, von Albrecht von Haller. Or, Alfred, King of the English-Saxons. By Albert de Haller. 8vo. Goettingen and Berne. German.*

SOME years ago Mr. de Haller was solicited by some respectable friends to undertake a work, the subject of which was to be, *Considerations on the several Species of Government.* In

prosecuting this plan, he determined to treat of each species in a distinct work, and to confirm and illustrate his reflections by characters and examples drawn from history.

This undertaking he has now completed by the publication of I. Ufong, on Despotism; an Oriental History, in four Books, (which has already appeared in English *.) II. Alfred, on Monarchy; and III. Fabius and Cato, a fragment of the Roman History, in which he treats of Aristocratical and Democratical Government, and of which we will give an account in a future Number.

Alfred (the volume now under consideration) consists of six books; the first of which delineates the state of England when Alfred ascended the throne; and the hopeless situation of its inhabitants, immersed in ignorance, superstition, and effeminacy, incessantly harassed, plundered, slaughtered, or dispersed by the inroads and depredations of the Danes, 'a race of men afraid to die unwounded, hoping by bloodshed to recommend themselves to the favour of Odin, and looking up to eternity itself for the reward of their bravery; who considered the peaceable inhabitants of southern Europe, as beings intended by nature for their prey, as they supposed doves to have been created for the vulture.'

Our author then proceeds to a concise and energetic account of the struggles for thirty years, and in fifty two battles, by which the English Saxons were at length rescued from destruction, and their peace and happiness secured by the bravery, wisdom, and activity of Alfred the Great.

This book concludes with the following account and reflections.

'Godwin, a Saxon nobleman, had in his youth been taken and transported to Scandinavia by a Danish pirate; and having by his bravery and fidelity acquired the favour of his Master, he, when the Danes ceased the depredations in England, at length regained his freedom. He then travelled over a great part of the island, came to Winchester, and was presented to Alfred.

'His sovereign listened to the relation of his sufferings during his servitude; and Godwin concluded his discourse with a compliment to the wisdom of his king. "Liberty, he said, becomes doubly precious to me, on finding so fortunate a revolution in my native country. When I was carried away, most of the towns of England were reduced to ashes: its inhabitants eagerly sought an obscure retreat, among rocks, inaccessible fens, and caverns, fit only for beasts, where they might shelter themselves from the fury of the victorious robbers. The desolated fields were overgrown with thistles and weeds; the amusements of horticulture were unknown, and the joyful harvest-song was heard no more. Terror and despair accompanied the fugitives.

* See Crit. Rev. vol. xxxv. p. 195.

The schools of learning were destroyed; and the hands of industry ceased from working. The doctrines of wisdom were nowhere heard, nor could my unfortunate countrymen venture to worship the supreme Being, but in secret, from the furious hatred of the infidels to the admonitions of his ministers. We forgot the only consolation capable of supporting us under so many calamities.

“What an infinite difference between the past and present state of England! The towns have risen from their ruins, with redoubled splendour. The Christian temples have recovered the dignity suitable to divine worship; the schools are filled with men of learning, and the rising generation formed to wisdom and to virtue. The fields are covered with plenty; the chearful husbandman sings as he labours in the harvest. Barren fens are transformed into rich meadows; and those former retreats of despair are covered with herds.

“The former conquerors of the Saxons are still dwelling in caverns, and in hovels raised with unhewn stones; their fields are yet barren; the neglected earth denies them her gifts: and their indolence forces them upon purchasing by their blood that support which they will not earn by industry.

“Who then causes that difference between England’s past and present state? between England and Scandinavia? Alfred! By one man this country has been re-created, and the desert transformed into a garden of God.”

‘With all his modesty, Alfred could not avoid feeling the purest pleasure, inspired by instructive truth. His heart bounded in secret, and he vowed to himself with still greater zeal to endeavour at the prosperity of his Saxons.’

In the second book our author considers him as a legislator, studying, selecting, and adopting the wisest laws from the Hebrews, Greeks, Romans, Danes, and Saxons; subjecting the clergy to the same jurisdiction with his other subjects; insuring the internal security by an exact and rigorous police; ordering the mensuration of lands for an equitable regulation and assessment of taxes; watching over the administration of justice, and encouraging erudition, arts, and industry, by his foundations, his patronage, and example; and as peculiarly attentive to the education and instruction of youth.

‘Of all the works of Alfred, there is none that reflects a greater lustre on his reign than the foundation of the university of Oxford. In that seat of the Muses, a thousand learned men, and a thousand teachers of truth and virtue have been formed, whose meritorious performances took their first rise from Alfred’s liberality and generosity, in dedicating that seminary to wisdom and to virtue. And a thousand years hence, no useful invention will be made, no salutary truth be proved, no part of learning illustrated by profound labours, no pathetic oration at Oxford, impress its auditors with resolutions of amendment, but Alfred will have his share in the merit of every performance.’

He then takes notice of Alfred's regulations of the militia; and of his measures for securing his superiority at sea.

The third book contains an account of his attention to the embellishment of the kingdom he had recovered and secured; the institution of knighthood, the repartition of his time, the regulations of his household, and his domestic character.

[To be concluded in our next.]

XVI. *Avis au Peuple sur les Aphyxies ou Morts apparentes et subites, contenant les Moyens de les prévenir et d'y remédier, avec la Description d'une nouvelle Boîte fumigatoire portative, publié par Ordre du Gouvernement. Par J. J. Gardane, Docteur Regent de la Faculté de Médecine de Paris, &c. 12mo. Paris, chez Ruault.*

THE merits and successes of any charitable establishment are seldom confined within the limits of that particular institution, but kindle a generous emulation, warm, and, as it were, expand the heart to other exertions, and direct the mind to pursuits, equally beneficial to society, and honourable to their author.

The success attending on Mr. Pia's establishment * for the recovery of drowned persons, has already given rise to another institution not less charitable, and, we hope, equally successful, by Mr. le Noir, the lieutenant general of the Police at Paris, for giving rewards for recovering persons apparently suffocated by other accidents. As such accidents very frequently happen, on various occasions, especially in mines, collieries, &c. we seize this earliest opportunity for recommending the advertisement published by his order at Paris, to the attention of our readers.

* The frequency of apparent and sudden deaths, and the little success of the means hitherto tried on persons in that state, have determined the lieutenant-general of the Police to establish at the commissaries of the wards at Paris, a gratuitous assistance for restoring to life those who appear to have lost it.

These remedies, like those which the city of Paris causes to be administered to persons drowned in the Seine, and the constant success of which cannot be doubted of, are contained in a box, and consist of a new pipe for the injection of tobacco-smoak, a conduit-pipe for blowing into the mouth of the sufferer, and a bottle of spirituous water, with instructions, in which the manner of using these and other efficacious and popular remedies, are fully explained.

Doctor Gardane, of the Parisian faculty of physic, author of the Instruction, and inventor of the new portable box, has by the magistrate been appointed to the direction of that establishment, in order exactly to follow the same, and to bring it by

continual investigations to that degree of perfection of which it is susceptible.

The serjeants and corporals of the several corps de gardes at Paris, being particularly informed of the mechanism of the box, are also especially appointed to the application of the remedies in the presence of the commissary, and under the direction of the physician designed for presiding at it, the Police will grant them a reward proportioned to their zeal, whenever they have had an occasion for exerting it with success.

As both the ignorance of the remedies, and of their application, and the precipitation in administering them, are hurtful to such persons, and often fatal to those who imprudently and indifferently administer them, in whatever situation or place the persons apparently dead may happen to be; nothing ought to be attempted, when the question is of descending into graves, wells, caves, or other deep places, but after having previously called the guard, and the commissary of the ward, or in his absence, any other person, until the arrival of the physician appointed by the police for that purpose, whose presence will not exclude that of any other physician or surgeon, in whom the friends of the person apparently dead may have placed their confidence.

The instruction and the box are to be had at Mr. Ruault's libraire, rue de la Harpe, Paris; price twelve French livres, franked all over the kingdom of France.

FOREIGN LITERARY INTELLIGENCE.

17. *Le Triomphe des Graces, ou Elite en Prose et en Vers des Meilleurs Ecrits Anciens et Modernes qui ont été faits à la Louange des Graces, par les Auteurs Grecs & Latins, François et Etrangers, tels que Pindare, Homere, Virgile, Horace, &c. Houdart de la Motte, l'Abbé Massieu, Roy, le P. André, le Chevalier de Méré, &c. Mess. les Auteurs de l'Encyclopédie, le C. de B. de Saint Foix, Dorat, &c. et Gerstenberg, Metastase, l'Abbé Winkelmann, et Zannotti, publié par M. de Querlon, sous la Dénomination des Graces. Orné des plus belles Figures en taille-douce par les meilleurs Maitres. 8vo. Paris.*

THE contents, authors, and merits of this elegant work may be sufficiently collected from its title.

18. *Les Manes de Flore, Elégie en cinq Parties, ou Lettres, suivie de Stances irrégulières sur la Musique. Par M. de Volis. 12mo. Paris.*

In this Elegy a husband laments, in and affecting strains, the loss of an amiable wife, who died in child-bed, at the age of twenty; and dedicates these effusions of tenderness to the son, whose birth had proved fatal to his mother. The reader who interests himself in the poet's affliction, will find, in the irregular

stanzas

stanza's on music, his grief soothed and assuaged by the strains of Philidor.

19. *Elégie sur la Mort de M. Piron. Par M. Imbert, 8vo. Paris.*

This Elegy was dictated by gratitude, and is not destitute of poetical merit. An anecdote related in the preface deserves to be inserted here.

M. Piron had been at variance with the illustrious tragic poet Crebillon, without abating of the respect he owed to his merit. He sent him his comedy *Les Fils Ingrats*, with the following verses:

“ Tout de moi vous pese et vous choque :

Je n'ai plus espoir ni demi ;

D'une amitié peu reciproque

Adieu le noeud mal affermi.

Mais malgré le sort ennemi,

Mon hommage est tel qu'il doit être ;

Ne pouvant le rendre à l'ami,

Qu'au moins je le rende à mon maître !

We hope for Mr. Crebillon's honour, that he was appeased and reconciled.

20. *Contes mis en vers. Par un Petit-Cousin de Rabelais. 8vo. Paris.*

Eighty trite and indifferent tales ; the chief and almost only merit of which consists in their shortness and variety.

21. *Choix des Poésies de Pétrarque, traduites de l'Italien. Par M. P. C. Lévêque, Prof. des Belles-Lettres Françaises à l'Ecole des Cadets à Petersbourg. 12mo. Paris.*

Containing a selection from the Canzoni, and the Sonnets of Petrarch ; the Triumph of Love, that of Time, and of Death, &c. faithfully and elegantly translated : to which a short account of the life of that celebrated poet has been prefixed.

22. *Titi Livii Patavini Historiarum ab urbe condita Libri qui supersunt xxxv. Recensuit J. N. Lallemand. 7 vols. 12mo. chez Barbou. Paris.*

This very correct and elegant edition has been collated with those of Messrs. Crevier, and Drakenbork ; the Fragment discovered in 1772, has been added ; with the contents of the ninety-four books that are lost : and the maxims or sentences of Livy, as extracted by Corbinelli, have been subjoined in an alphabetical order.

23. *Dictionnaire abrégé de la Fable pour l'Intelligence des Poètes, des Tableaux, des Statues, dont les Sujets sont tirés de l'Histoire Poétique ; onzième Edition. Par M. Chompré, Licencié en Droit. 12mo. Paris.*

This eleventh edition has been revised, corrected, and greatly improved, in many respects, by M. de Monchablon.

24. *Elémens de Géométrie, par J. J. Rosignol. 12mo. Milan.*

These Elements contain one hundred propositions, in eighty-one pages, and are laid down with accuracy, perspicuity, and conciseness of method.

25. *Détail des Succès de l'Etablissement que la Ville de Paris a fait en faveur des Personnes noyées. Premier Supplément, depuis le premier April, 1773, jusques & y compris le Mois de Decembre suivant. Par M. Pia, Ancien Echevin. 12mo. Paris.*

Within these nine months, mentioned in the title, not less than forty-nine persons were drowned at Paris. Of these, twenty could not be assisted in time; of the remaining twenty-nine, twenty-two were restored to life by this excellent charity; Mr. Pia enters into the most minute detail, not only of the operations and their success; but also of the circumstances and physical or moral causes of those frequent and fatal accidents.

The causes are the imprudence of persons bathing, lunacy, epilepsy, drunkenness, and some other circumstances, want, and despair.

Of the forty-nine persons drowned, eight were bathing; and the necessary precautions are pointed out or already taken for preventing such accidents for the future; two were intoxicated; one a lunatic; one in a fit of epilepsy; eight had drowned themselves in despair. The publication of their cases affords the most forcible incentives to charity and beneficence.

26. *Traité des Interêts des Créanciers, suivant les Loix & Usages observés tant en Pays Coutumier qu'en Pays de Droit Ecrit. Par M. Bertrand Louis le Camus d'Houlouve, ancien Avocat au Parlement. Paris.*

A methodical, perspicuous, complete, and very useful work on a subject extremely interesting to society, especially in commercial nations.

27. *Les Principes de la saine Philosophie conciliés avec ceux de la Religion, ou la Philosophie de la Religion, par l'Auteur de la Theorie des Etres sensibles. (M. Para.) 2 Vols. 8vo. Paris.*

The first volume of this valuable performance, contains the proofs of Christianity, deduced from internal sentiments, the attestation of the senses, and of history: an examen of the chronology of the canonical books, of the theory of miracles, and of the principal objections made by infidelity to religion.

In the second volume the principles of religion are applied to the regulation and improvement of the mind and heart.

The whole concludes with three excellent philosophical and moral discourses.

28. *Elementi de Matematica composti per uso della Reale Accademia Militare, dal Professore di Fisica Sperimentale e Chimica, e Direttore delle Scienze della Medesima, Vito Caravelli. 11 Vols. 8vo. with Cuts. In Neapoli.*

These Elements of Mathematics, designed for a military academy, contain, in eleven volumes, Arithmetic, Algebra, Geometry,

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46. *Common Sense; in Nine Conferences, between a British Merchant and a candid Merchant of America.* 4to. 2s. Doddsley.

More arrant drivellers than these two merchants we never remember to have been in company with. Genius of the Press! how long wilt thou vouchsafe thy aid to the publication of such despicable productions!

✓ D I V I N I T Y.

47. *Religious and Civil Liberty, a Thanksgiving Discourse, preached Dec. 15, 1774. Being the Day recommended by the Provincial Congress; and afterwards at the Boston Lecture.* By William Gordon, Pastor of the Third Church in Roxbury. 8vo. 6d. Dilly.

The purport of this Discourse is to encourage the colonies to be pious, brave, and prudent. Though it is not the production of a flaming bigot, yet there are several passages in it, which recal to our imagination the idea of that alarming crisis;

‘ When civil dudgeon first grew high,
And men fell out they knew not why;
When hard words, jealousies, and tears,
Set folks together by the ears;
When gospel-trumpeter, surrounded
With long-ear’d rout, to battle sounded;
And pulpit, drum ecclesiastic,
Was beat with fist, instead of a stick.’

48. *An Essay on Sacrifice.* By the rev. Joseph Wise. 8vo. 1s. Donaldson.

A defence of the divine origin of sacrifices, their typical signification, the satisfaction made by Christ to the Divine Justice; and other similar points of what is usually styled orthodox divinity.

✓ C O N T R O V E R S I A L.

49. *A few Strictures on the Confessional.* 8vo. 1s. Payne.

This writer illustrates, or rather endeavours to ridicule, the author of the Confessional by the following allegory.—‘ Let us figure to our imagination a guest at some gentleman’s table, starting up unexpectedly (after he had filled his belly, and devoured every thing within his reach) in a most terrible passion, and breaking forth into the following polite language: ‘ Was there ever such a vile scandalous repast served up to an independent gentleman, who possesses an unalienable right of catering for himself! Let me tell you, Mr. Host, your provisions are all most

most infamously hard of digestion : your sauce is execrable ; nay, I will venture to say, damnable. You are a fool, and your company a set of prevaricators, temporizers, and sluggards.'

The author pursues his allegory through two succeeding pages, and then proceeds to attack, in the same strain of ridicule, a passage in the advertisement to the third edition of the Confessional, in which the author of that work has declared, ' that he will never be an enemy to an ecclesiastical constitution, calculated to comprehend all that hold the fixed and fundamental principles and points of faith, in which all serious and sincere protestants of every denomination are unanimously agreed ; and to exclude those only, who hold the peculiar tenets, which essentially distinguish all true protestantism from popery.'

A constitution, or an ecclesiastical test, comprehending all serious and sincere protestants of every denomination, is represented by this writer, as a visionary project, impracticable in the nature of things, and inconsistent with the avowed principles of the author of the Confessional.

50. *Lectures to Lords Spiritual : or, an Advice to the Bishops, concerning Religious Articles, Tithes, and Church Power. With a Discourse on Ridicule.* By the rev. Mr. Ja. Murray. 8vo. 4s. Hay.

A mixture of wit, satire, virulence, and ribaldry, on articles, subscriptions, tithes, ecclesiastical dignities, and other similar topics.

P O E T R Y.

51. *The Idea ; a Panegyric on her Majesty.* 4to. 1s. 6d. Hay.

This poem, the author of which appears to be a young Hibernian, is dedicated to Lord Clare, from whose Verses to the Queen it is probable the panegyrist originally borrowed his *Idea*. We mean not, however, to insinuate by this remark, that he is obviously guilty of plagiarism ; and if the merit of his performance is not equal to that of his subject, he may plead the excuse of Waller on a similar occasion, which was, that poets succeed best in fiction.

52. *The Exhibition of Painting : a Poem.* 4to. 2s. Kearsly.

We usually find the exordium of a poem to be the part least liable to any objection, but in that which now lies before us it happens to be the most censurable. In the following lines, *woods* and *forests* are mentioned as different objects, though they hardly excite distinct ideas in the imagination, and we cannot suppose them to be introduced together for any other purpose than to complete the measure. The fancy of *flowers* (Flora's gifts) bespreading their own *flow'ry* bed, is a solecism in description.

' When wintry frosts and storms give way ;
And gentle, vernal breezes play :
When woods, and plains, and forests wear
The liv'ry of the rip'ning year ;

A a z

And

And Flora's earliest gifts bespread
With mingled dyes their flow'ry bed.'

When we have quoted these lines as the most exceptionable; our readers may infer that this production is not undistinguished for merit in the poetical *Exhibition* of the month.

53. *Suicide, an Elegy.* 4to. 1s. Ridley.

This elegy is written with a laudable design; that is, to deter people from suicide. With this view the author endeavours to shew the reasonableness of a perfect resignation to the will of Providence, to comfort the desponding with hopes of happier days, to display the turpitude and meanness of breaking all the ties of nature, and, lastly, to represent the danger, which must attend a precipitate intrusion into another world.

'When the last trump shall wake the dead around,
How in thy God's dread presence dar'st thou stand;
'The blood yet dropping from thy ghastly wound,
The fatal weapon trembling in thy hand!'

The latter part consists of some reflections on the exit of lord C. and Mr. B.

This piece is a faint imitation of Gray's Elegy written in a Country Church-yard. The subject, not admitting of any descriptive scenery, has laid the author under great disadvantages.

54. *Religion: a Poetical Essay.* By William Gibson, M. A. 4to. 2s. Wilkie.

The author of this poem, in opposition to the scheme of the atheist, endeavours to demonstrate the existence of a Deity, by an appeal to the works of the creation, and the general concurrence of mankind in the practice of some religious ceremonies.

This argument leads the poet into an historical view of those various forms, in which religion has appeared in barbarous and civilized nations, in different ages of the world. The Chaldaic Egyptian, Roman, Celtic, Teutonic idolatries, and many other customs of ancient and modern superstition, are described with a considerable degree of poetical spirit.

From idolatry, the author proceeds to Christianity; and concludes his poem with a short description of genuine religion, consisting in benevolence and purity of heart.

55. *Μουσική-καίψαλα; or, a Fiddle the best Doctor.* 4to. 1s. Kearsly.

There are some disorders in which music may certainly be of advantage, exclusive of the fables related of those who have been bit by the tarantula. But to produce such an effect the musician had need to be much more eminent in his art, than this author is in that of poetry. Otherwise, we might say with Menalcas,

———'non tu in triviis, indocte, solebas
Stridenti miserum stipula disperdere carmen?'

56. *Poems on several Occasions.* By Robert Hill. 8vo. 5s. Harrison.

If Mr. Hill cannot boast of the favour of the Muses, he seems, however, to be distinguished by the patronage of mechanics and shop-

shop-keepers of various denominations, who compose the list of subscribers, and to whose quality the poems are suitable.

✓ D R A M A T I C.

57. *The Heroine of the Cave. A Tragedy. As performed at the Theatre Royal in Drury-Lane.* 8vo. 1s. 6d. Evans, Strand.

In the preface to this production we are informed, that the late Mr. Henry Jones had composed a Piece in Three Acts, called, *The Cave of Idra*, in which all the scenes were underground. The manuscript being put into the hands of Dr. Hifernan, he lengthened it to five acts, increased the number of characters, and represented the additional scenes above ground. So much for the history of the production. With respect to merit, the shades are so conspicuous, that, perhaps, the heroine had better remained in her original obscurity.

✓ N O V E L S.

58. *The School for Daughters: or, the History of Miss Charlotte Sidney. In a Series of Original Letters between Persons in genteel Life.* 2 Vols. 12mo. 5s. sewed. Bew.

We shall take particular care to keep our daughters from this School; or rather, this School from our daughters.

59. *The Correspondents, an Original Novel; in a Series of Letters.* 12mo. 2s. 6d. sewed. Becket.

The title of Novel prefixed to this little piece may excite in persons of different tastes, prejudices which it little merits. The graver sort of readers will take for granted that it is perfectly a-kin to those seducing publications which constitute the chief furniture of circulating libraries; while miss at boarding-school, whose imagination is fired with the perusal of the tender scenes which those publications exhibit, is impatient till she has an opportunity to procure *The Correspondents*. The judgment formed of this piece from its title will be, however, in these cases, very erroneous. In this novel, no female laments that the tyranny of her parents prevents her from eloping with the dear, dear, man she loves; no cooing turtle pours forth her soul in tender epistles, which the faithful chambermaid conveys to the favourite swain; no rake triumphs over, and forsakes, the fair one he has deceived; in short, no intrigue is carried on; and, for that reason alone, a true novel-reading girl would not give sixpence for the book. Thus far for its negative merit; and negative merit is all we can allow it. Without plot, without connexion, and with very little sentiment, it is one of the most uninteresting, insipid, futile productions, which has ever come under our notice.

M I S C E L L A N E O U S.

60. *A Tour in the Midland Counties of England; performed in the Summer of 1772. Together with an Account of a similar Excursion, undertaken Sept. 1774.* 8vo. 1s. 6d. Bew.

The account of the Tour performed in summer 1772, as we are told in an advertisement, has been already published in a maga-

magazine, the editor of which is said to have taken so much liberty with the manuscript, as scarcely to leave the author 'the satisfaction of knowing his own meaning;' and for this reason it is now reprinted by himself. It relates the progress of the traveller from London, through Hertford, the counties of Bedford and Huntingdon, to Peterborough; from thence through Boston, Lincoln, and other intervening places, to Matlock, Derby, Nottingham, Oxford, Uxbridge, and so to London again. In performing the excursion in 1774, the traveller went from the metropolis to Boston by sea; and afterwards proceeded by Grantham, to Newark, Ollerton, Norwood, Mansfield, Lincoln, Gainsborough, St. Ives, and Royston, arriving the second time at London from whence he had set out. The description of the places mentioned in both the journies is not uninteresting, and appears to be faithfully delineated.

61. *An Account of the Further Proceedings at the India House with Respect to the By-Laws proposed by the Committee of Proprietors, for the Regulation of the Company's Shipping.* 8vo. 1s. Payne.

The principal subject of this pamphlet is the method of chartering ships in the East India Company's service, and the exorbitant price paid for freight. These are such abuses as certainly ought to be corrected; and the proprietors are much obliged to the person who industriously exerts himself for that purpose, by informing them of important facts.

62. *Circumstances which preceded the Letters to the Earl of——; and may tend to a Discovery of the Author.* 8vo. 6d. Evans, Strand.

The Letters here alluded to had appeared in some of the public papers; and these circumstances are related with the view of invalidating the allegations they contained, as being totally void of foundation, and calculated only to destroy the domestic happiness of a noble family.

63. *An Answer to Mr. Fitzgerald's Appeal to the Gentlemen of the Jockey Club.* By Thomas Walker, Esq. 8vo. 1s. Kearsly.

In our last Review, we waved the giving any particular account of Mr. Fitzgerald's Appeal to the Jockey-Club, as relating to an affair of a personal nature. The same objection lies against our entering into a detail of this Answer. For the satisfaction of our readers, however, it is proper to inform them, that the matter in dispute is a pecuniary transaction between those two gentlemen, respecting a debt contracted on the turf.

64. *A Description of the Coronation of the Kings and Queens of France, &c. Translated from the French of M. Menin.* 8vo. 6s. Hooper.

This treatise was first published upwards of fifty years ago, and contains a chronological detail of the coronations of France, from the commencement of the monarchy in Clovis, to Louis XV. inclusive. The present edition is ornamented with an engraving of the reigning king of France, and likewise of the queen.

65. *The*

65. *The Accidence; or First Rudiments of English Grammar. Designed for the Use of young Ladies. With an Appendix, containing an Example of Grammatical Construction; Maxims and Reflections, by Way of Exercises for Learners; and Occasional Remarks and References.* 12mo. 1s. 6d Cadell.

The generality of our English grammarians give us very little more than dry definitions, or the explication of certain technical terms. They tell us, for example, how many parts of speech there are; how many numbers, genders, cases, persons, moods, tenses. They scientifically divide pronouns in personal, possessive, relative, demonstrative, and distributive. They inform us, that there are ten sorts of adverbs, of time, place, number, manner, quantity, &c. They give us a detail of conjunctions copulative, disjunctive, adverbative, suspensive, concessive, declarative, interrogative, comparative, argumentative, diminutive, causative, and illative*. And when they have taught us these, and the like *beggarly elements*, they proceed no farther; but literally exemplify these lines of Butler:

That all a rhetorician's rules
Teach nothing but to *name his tools*,

Bishop Lowth was the first who published a more comprehensive and rational system of English grammar, containing excellent rules, illustrated by examples; not only teaching the reader what is right, but shewing him what is wrong, by passages from the works of our most eminent writers. Dr. Priestley has pursued the same plan, in his English Grammar. On this account their performances are infinitely more useful than those of their predecessors.

The work before us is the production of an ingenious lady, drawn up with perspicuity. The rules are illustrated by examples; but not in the manner of Dr. Lowth, by instances of grammatical inaccuracies in the works of our English writers.

If it should be thought necessary to use any little grammatical treatise, as an introduction to the bishop's more extensive system, there is none, perhaps, more likely to answer the purpose than the work before us.

On this occasion we cannot but observe, that it reflects great honour on the present age to find the ladies considering the study of their own language, as a necessary part of their education. To be able to speak their mother-tongue with propriety, and write it with elegance, is a qualification a thousand times more useful and ornamental, than to draw a poultry landscape, to murder a tune on the harpsichord, to sing a song, or to chatter a little barbarous French. And yet these have hitherto been the principal objects of attention in the education of young ladies, the fashionable accomplishments, the *furniture of the female mind*!

† Greenwood's Grammar.

66. *Valuable Secrets concerning Arts and Trades: or, Approved Directions from the best Artists for the various Methods of Engraving on Brass, Copper, or Steel; of the Composition of Metals; of the Composition of Varnishes; of Masticks, Cements, Sealing-Wax, &c. &c. of the Glass Manufactory; various Imitations of Precious Stones, and French Paste; of Colours and Painting useful for Carriage Painters; of Painting on Paper; of Compositions for Limners; of Transparent Colours; Colours to dye Skins or Gloves; to colour or Varnish Copper-plate Prints; of Painting on Glass; of Colours of all Sorts for Oil, Water, and Crayons; of preparing the Lapis Lazuli, to make Ultramarine; of the Art of Gilding; the Art of dying Woods, Bones, &c. the Art of Casting in Moulds; of making useful Sorts of Ink; the Art of making Wines; of the Composition of Vinegars; of Liquors, Essential Oils, &c. of the Confectionary Business; the Art of preparing Snuffs; of taking out Spots and Stains; Art of Fishing, Angling, Bird-Catching, &c.* 12mo. 3s. Hay.

We are informed by the nameless editor of this work, that the receipts of which it consists are faithfully translated from the French, by a celebrated foreigner, and that several eminent artists here have given great assistance towards rendering them easy to be understood by the most common capacity. We wish this celebrated foreigner and these eminent artists had avowed their share in this publication, especially as the editor chuses to lye *perdu*. That many of the receipts are good and useful, we know from experience: whether the others would on trial answer the purposes intended, we cannot ascertain, and it will not be expected that we should make the necessary experiments, merely for that purpose. And although we may possess some skill in chemistry, painting, and other branches of science, to which many of these receipts have relation, we acknowledge our ignorance in the arts of *angling, bird-catching, preparing snuffs, and making wines, syrups, and marmalades*.

As some persons of our acquaintance have paid pretty dear for the secret of colouring copper-plate prints in imitation of paintings in oil colours, and as extravagant prices are still demanded for teaching that art, we think it not amiss to acquaint our readers, that clear and explicit directions are given for colouring prints in that manner.

The editor of this work has not laid an extravagant tax on his readers by swelling his book to an unreasonable size, which is, on the contrary, printed very closely, and will be, on that account, a convenient pocket companion for those who amuse themselves in the arts of which it treats.

Having copied the title page entire, any farther enumeration of the contents is unnecessary.

* * The Critical Reviewers have been favoured with the obliging Letter from *Philo-Criticos*, and will pay due attention to what he has suggested.

The gentleman who sent a Letter, subscribed R. R——n, dated 17th of August, 1774, is desired to call on the publisher of the Critical Review, who has something to communicate to him.